

CANADIAN JEWISH REVIEW

VOL. XII No. 24
Publication Office

APRIL 3, 1934

Ten Cents per Copy—\$3.00 per year
Gardenvale, Que.



Entrance to the Institute of Chemistry, Hebrew University, Jerusalem, Palestine, in Whose Interests Chancellor Judah L. Magnes is Making a Three Months' Tour of This Country

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CANADIAN JEWISH REVIEW

VOL. XII,
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APRIL 3rd, 1931

No. 24
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Editorials

THE BIRTHDAY OF THE JEWS

Rabbi Maurice N. Eisenrath

Passover — the birthday of the Jews — truly is this a festive season, "a day which the Lord hath made, let us rejoice and be glad therein." The birthday of humanity's most venerable people; old — how old is almost beyond computation. How innumerable are the candles that must blaze forth to mark still another year of triumphant survival; how many the years that our forefathers have gathered, like ourselves, around the Seder board to praise God who brought us, with a mighty hand and outstretched arm, out of Egyptian bondage. In striving to grasp how long ago that really was, when hastily our ancestors gathered together their paltry possessions and hurriedly followed Moses from the land of darkness toward the golden light of the Promised Land, we are reminded of the vivid phrases of Edmond Fleg:

"At times, when I go through a museum and stand before the pictures, statues, arms, vestments, ornaments and coins gathered from all places and all times, I dream that some one of my ancestors may have seen, touched or admired some of these things, in the very place and very time in which they were made for use, for work, for the sorrows or the joys of man.

"That door with the gray nails is the door of the Synagogue at Geneva, through which my father entered to pray. And there, over that bridge of boats on the Rhine, my grandfather crossed. And his grandfather, where did he live? Perhaps while calculating the mystic numbers of the Kabala in his reveries, he saw across the pensive panes of his window the sleds glide over the snows of Medieval Germany or Poland. And his grandfather? Perhaps he was the weigher of gold in Amsterdam painted by Rembrandt.

"One of my ancestors may have drunk from that wine cup on returning home from listening to Rashi in the School of Troyes, expounding the law in the eleventh Century; one of my ancestors may have sat in that arm chair, studded with jade, when a Sultan made him feel his pulse; one of my forefathers may have looked upon a monk in his cowl as he carried this cross of Castille while leading him to the torturous wrack; one of my ancestors may have seen his children crushed beneath the hoofs of the Crusader's horse, who wore that armor.

"Those crowns of plumes were placed by some American savage into the arms of another progenitor who accompanied Columbus upon his perilous voyage to this new land; these African ivories, these silks of China, were they not perchance purchased by another of my forbears on the banks of the Congo, and this crude plough, hardened by fire, did not one of my people plough with it the plain of Sharon; and these woven baskets, were they not carried by the priests to the Temple during the Passover feast? Yes, and these mummies of Pharaohs, now long dead, and their descendant buried in the dust, did not my people defy their power and march boldly forth from their cruel bondage?"

Ah, it is a birthday on which to be glad and gay. Not alone should we Jews exult, but all mankind. For suppose we had not been

born. Suppose there had never been that anxious Watchnight, that liberating dawn — what an arresting thought!

No Moses, no Ten Commandments! The very rock, the foundation upon which society is builded would not be — at least in this Western World. What little chastening we Westerners, who have imbibed so much of Graeco-Roman paganism, have received has been through Hebraic lore. Yes, indeed, great multitudes ought join us at our Seder feast reverently to thank Providence that on the fifteenth of Nisan, so many Centuries ago, the Jewish people were born. For if we had not marched bravely forth, if we had not crossed the Sea — no David, no Solomon, no Amos, no Isaiah or Malachi. How impoverished would be the human race without its dithyrambic Psalms, its sophisticated Proverbs, its passionate plea for Justice, its spiritual Faith, and its uncompromising Monotheism; all sprung from Jewish breasts. But need we continue the long list: Hillel, Philo, the Rabbis, Maimonides, Mendelssohn, Spinoza, Einstein, all who by enriching the Jew have exalted mankind. All have added immeasurably to the breadth and beauty, the worth and value of human living. The Liberty so precious to the Jew — perhaps because so oft denied him — he has ever craved for all his fellow beings. Scarcely a Jew worthy of the name, but has blessed the whole of humankind as well as his own.

Great masses, therefore, ought to flock to our homes at this festive season to join with us in singing those surging hymns of praise, those fervent songs of thanksgiving for our deliverance from "slavery unto freedom, from sorrow unto joy, from mourning unto festive gladness, from darkness unto light;" yea, every vacant seat for Elijah ought be taken by grateful strangers acknowledging the inestimable boon which this momentous birthday brought to all the sons of men.

By some strange irony, however, the very time, when others should join with us in gratitude for our glorious birth, usually sounds the signal for pogroms and persecutions for plundering and pillaging the Jew. Blood accusations, burn their way across the continents and hatred rises to fever pitch. Where physical violence has abated, the more subtle, but none the less strenuous, efforts for conversion abound. Will men ever be blind to the absurdity of seeking to lure the Jew from his vast treasures, so vast that he has enriched all mankind, to the sterilities of a mere mythological creed? And has not history taught them that where reason has failed, force too were utterly futile. Will they never understand the truth concealed in that quaint legend of the contest between the wind and the sun, each striving to compel a man to remove his coat. The harder the wind blew, the tighter did he gather his coat about him; the warmer the gentle rays of the sun grew, the sooner he removed it altogether. Let men everywhere learn what this birthday of the Jew has really meant in the history of the race, and although this year in many diverse lands and different places we may still be in bondage, in the toils of physical fear, in the throes of spiritual despair, in the shackles of discrimination and deprivation, although this year slaves, next year may our birthday be celebrated as free men in the midst of a free and grateful humanity.

every friday

"Sometimes when people censure me,
I tell them without reticence,
That for what it cost me to be free,
I might have had an anchor."

The only Hebrew speech to be given in this country by Dr. Judah L. Magnes, Chancellor of the Hebrew University, before the New York Society For The Advancement of Judaism, was interrupted by the pre-mediated boos, bays and other inarticulate vocal sounds of voices combined for the gallant purpose of drowning out one on "The Hebrew University and Culture in Eretz Israel." Fifteen rude persons were ejected, the police dusted themselves off, and everything went ahead in good order. This was a regrettable incident, of course, perpetrated, it has been charged, by Revisionists. But it is doubtful that there will be any more booing of Magnes even by people who would love to do it until they were hoarse in the performance. Magnes, charming, good looking, cultured, is the style right now and to honor him would be the delight and fervent ambition of countless people. He is being welcomed with genuine pleasure, wined, dined, and listened to attentively by the bluebloods, intellectual and otherwise, of Jewish and Gentile society. As the fame of Magnes precedes him everywhere it casts a slight shadow before him on the small fry who booed his utterances last year on Arab-Jewish relations. However, it gives them time to re-arrange certain things they said on the subject and to prepare a fair alibi for any who look askance at their change of attitude. The comic touch to the visit of Magnes to this country is thus supplied. Willy nilly those who would have crucified him last year would give a little finger to serve him tea to-day.

* * *

The Hebrew Christian Mission in Montreal spent \$10,000 during the past year in spreading the Gospel among the Jews, according to the report of the Rev. Newgewirtz, superintendent of the Mission. Three Montreal Jews were converted. This seems hardly enough considering the overhead.

* * *

The American Jewish Joint Distribution Committee has been reorganized and the many wheels of this remarkable organization have been set in motion in every part of the country where Jews feel that "all Israel is responsible one for another." In the list of 250 directors named at the conclusion of the March 21 and 22 conference in New York are many who have stood up year after year to declare their sense of responsibility toward distant Jewries. Some names are new but so many are old and have been linked for such a long time with certain localities that by their presence they give to the Joint Distribution Committee a deeply rooted character. Some represent communities where intermarriage is common and assimilation is accepted as a menace to Israel. Also, times are certainly not at their economic best. And yet it is not anticipated that the numerous units of the Joint Distribution Committee will be anything except public-spirited and just as aware as usual that the money channels must be opened for another golden stream to Europe.

Through those channels there has flowed since 1914 the sum of eighty millions of dollars. It is the aim of the 1931 campaign under the direction of Rabbi Jonah B. Wise to add another two and a half millions—and there is no sign at all that similar amounts will not need to flow on during years to come. Money previously contributed has been used in child care, for food, for palliative and constructive relief of all kinds. In 1914 the Joint Distribution Committee's work was considered an emergency measure. To-day it looks like a fixture.

There are hundreds of thousands of loyal Jews in this country who would be unwilling for entire Jewish communities in Eastern Europe to disappear because of starvation, destitution, and loss of all hope. These are scattered from California to New York and are represented in groups as component parts of the J.D.C. In New York alone they will give one million dollars. It sounds fabulous but the appeal is so well planned that it calls out the best zeal and efforts of the communally-minded. And the money, even in "these hard times," will be forthcoming as sure as anything.

f.f.a.

COMMENTARIES

By Rabbi HARRY J. STERN, of Montreal,
Associate Contributing Editor

PASSOVER AND EASTER

The Jewish Passover and Christian Easter observed simultaneously this week derive their origin from the festival of Nature — the spring season when the apparently dead earth resurrects itself — discards the frigid garments of winter and adorns itself with new beauty. This wonderful transformation in the universe about us has ever served to make man susceptible to the belief in the resurrection of the human individual after death. If the tree, apparently dead, takes on new life — if all of nature can thus be metamorphosed — why not man who is also a child of nature?

Thus the teachers of Judaism associated Passover with the Spring season — bringing home the lesson of the ever youthfulness and deathlessness of the people of Israel. The Egyptians and other peoples throughout history interred Israel in graves of slavery and obscurity — but the Jew ever took on new life and resurrected himself despite this.

The Christian Church, on the other hand, saw in the inspiring phenomenon of spring, the suggestion of belief in the resurrection of the Man of Nazareth — and thus came into existence The Feast of Ascension or the Easter Festival.

* * *

Both of these Festivals having a common origin, have, in the main, a common hope. Passover predicates the dream of a day when all forms of human bondage will disappear — when mankind will be possessed of true brotherhood and peace. Easter for the Christian points to a millennium to come — when there will finally be established peace on earth and deliverance from eternal death.

Passover and Easter thus not only have a common origin but their's is a common ideal — the hope of human brotherhood.

At this juncture of world events it is indeed imperative that Jew and Christian free themselves from the bondage of prejudice and work more faithfully to reach the goal of religious fellowship predicated both by Passover and Easter.

"THE GOD OF THE OLD TESTAMENT"

Our good friend, the Rev. Dr. Douglas of St. James United Church, is reported to have publicly repudiated the God of the Old Testament.

(Continued on page 48)

CANADIAN JEWISH REVIEW

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH
NEWS AND VIEWS

Published Weekly by the Canadian Jewish Review

HEAD OFFICE

MONTREAL

Suite 10, 614 St. James Street
Phone: Marquette 1203-4-5

TORONTO OFFICE

TORONTO

Suite 119, 319 Bay Street
Phone: Elgin 1436-7

Entered as Second-Class Mail at the Post Office at Ottawa, Ont.
in December, 1921

Subscription Price, \$3.00 per Year. United States, \$3.50.

To insure publication, all correspondence and news matter must reach
either Office by Tuesday evening of each week.

G. W. Cohen, Manager.

A. Selick, Business Manager.

F. F. Cohen, Editor.

Contributing Editors

Rabbi Maurice N. Eisendrath

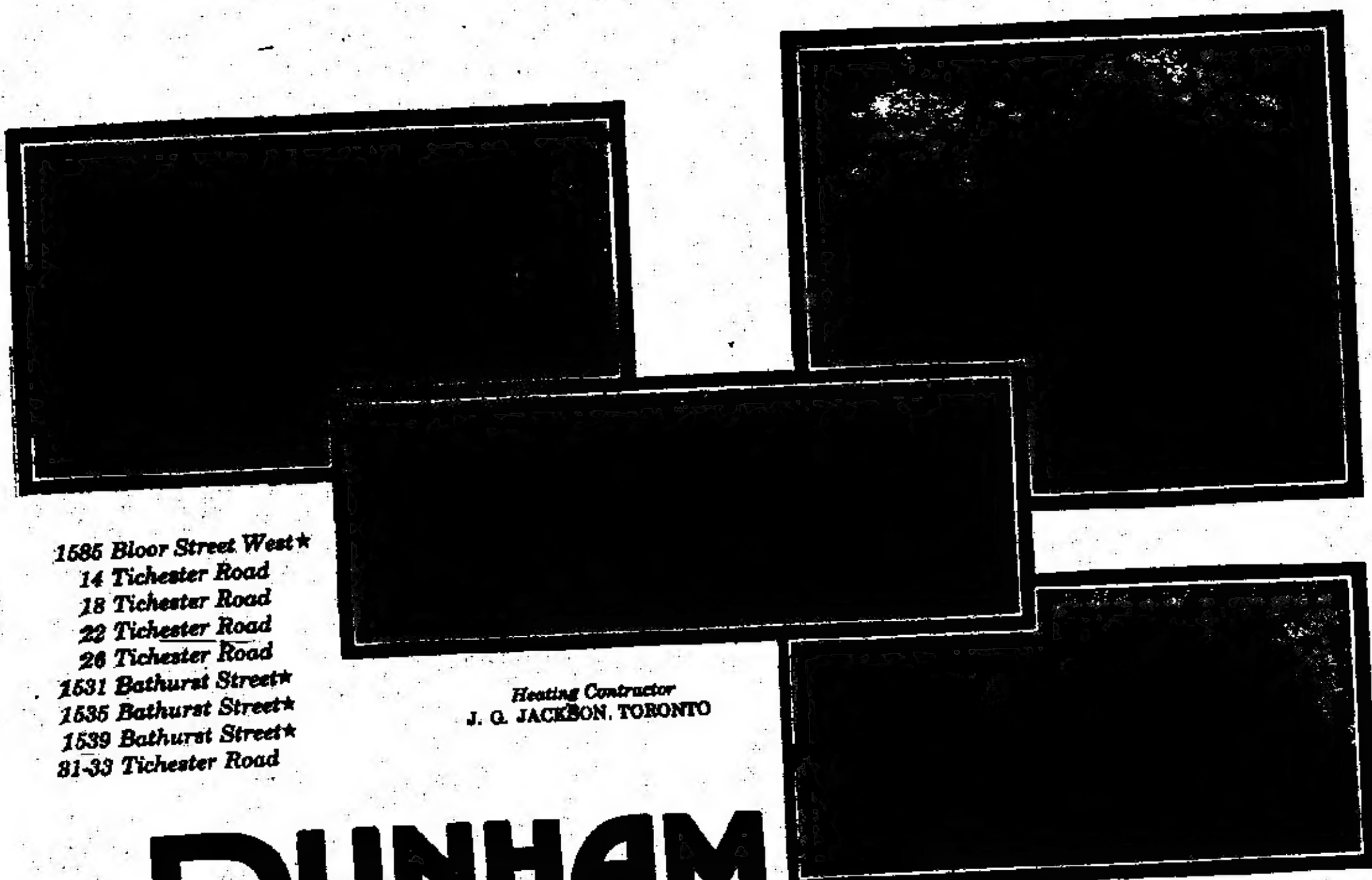
Rabbi Harry J. Stern

I wholly disapprove of what you say and will defend to the death your
right to say it.—Voltaire to Helvétius

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APRIL 2, 1931

VOLUME 41, NUMBER 24



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The Problem of Freedom

By Rabbi S. Herschorn, Montreal.

Freedom from all pressing needs, extensive leisure and no work to do are both greatly desirable things; yet, when not properly utilised, they turn out to be irritating and detrimental. He who carries no burden walks shaky in this world. Deprived of any activity, man feels a heavy pressure of time which threaten the vigor of his body and the alertness of his mind. Mental and moral degradation lurk behind the corner to catch us when unprotected by our four magic shields: problem, aim, purpose and duty.

The sensation of uneasiness man feels when left completely free to himself, is, to a great extent, responsible for the rise of mankind from savagery to the present state

of civilisation. It may have begun with the prehistoric man who, after ages of nomadic life, in which his chief concern was to fill up his stomach and to escape the dangerous animals, finally settled down to till the fertile soil on the banks of the Euphrates. Having domesticated an animal to work for him and having succeeded to harvest and to store up enough food to last for a few seasons to come, man found himself, for the first time, in an unusual position. He was free from all pressing needs. He had so much time that he soon became weary of his leisure. He kept on thinking and asking himself "What next?" or "What shall I do now?"

This primitive question contain-

ed the nucleus of very great problems. With the advance of the ages, it has crystallised into a more complicated question which was still further advanced by later generations. Through it, man progressed so far as to realise that the satisfaction of his physical needs can not be taken as the sole purpose of his life. Seeing that his occupation consumed but a small part of the great energy, his body and mind could supply, man began, first, to apply the surplus of his ability to the improvement of his life. He invented one little instrument after another, discovered new needs which required his work, skill and attention. He built cities, erected towers and planted orchards, all the time noticing that there remained with him a kind of energy that was not discharged by work. Many a summer night he used to lie on his back looking up the deep sky watching the shining stars, thinking of the work he did

and of the work he still had to do, and something inward told him that this is not all; that there must be something else to do, something he did not know as yet. It entered his mind that there must be some purpose in life, besides that of seeking food and shelter. But how could he know what that was? From the old question "what next?" a new one evolved; man began to ask "what do I live for?"

At the time when man reached such a state of mental clarity the foundation of religion was laid. In other words: when man started to rummage about in search for the reason and purpose of his life, religion was revealed to him. The birth of religion did not necessarily result, as the modern theories put it, from the desire to propitiate the powers governing the success of the harvest or of the hunting. The first worship was not, necessarily, a premeditated act, performed with a certain view in mind and intended to bring certain results. It may have begun, rather, as an ecstatic outburst, a natural enthusiasm, which relieved man from the surplus of mental balast and which thus served as an outlet for his overflowing emotions. It brought man joy and spiritual comfort. It filled that emptiness which he had felt in his life. Man, therefore, adopted it and made it a regular feature in his life. To it he devoted his finest feelings, it became the sweetest and most pleasant objective of his life. Religion grew, afterwards, with the growth of man's intelligence, always offering a moral background and spiritual tranquility. It gave man confidence in the existence of a Personal reign governing a large world in which all things are combined by a Divine reality and in which man occupies an important position. For centuries man cherished this idea and was satisfied. Man knew he lived for God and God guided him.

The old questions "What next?" and "What do I live for?" occupy, now, again the mind of modern man in the form of a more embracing question: "What is the meaning of all life?" The quest for a central motive in life has become, now, more acute than ever. Man desires to see his way clear. Religion does not yield to vivisection. Faith can not be seen by the microscope and God is enveloped in such a heavy cloak of mystery that even the new invented rays can not penetrate. Man has become uneasy again. He searches in the far away Galaxies for a truth to comfort him, but his spiritual hunger becomes greater. The more man learns of the physical order of the world the more ignorant he is of the reason and intelligence that govern it. Man enriches his life, increases his comfort, but he loses that sustaining spiritual influence that gives hope and confidence and that keeps life from collapsing.

(Continued on page 41)



TELEGRAPH

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I believe it is the duty of the employers of the Province of Quebec to acknowledge the ability of those men by giving them preference in all spheres, as this shall not only constitute a recognition of the work that has been done by the Government, but also a move towards co-operation, a move which is today more than ever, an essential element to the welfare of our Province.

Foremen, engineers, department heads, managers, shop superintendents, accountants, etc., are to be found today amongst our own people. We cannot too much impress upon all concerned all that would benefit to the Province and to Canada at large, by a complete understanding of this situation.

Corporation directors, managers, and in a general way, employers of all categories, should fully realize that by entrusting to our school graduates part of their responsibility they are promoting the success of their enterprises. By so doing, they are certain to have not only men of recognized competency but also men having the same mentality as that of those under their supervision.

It is sometimes difficult to fully grasp the consequences of certain attitudes in the choice of men but I am confident that in advocating due encouragement to our Technical School men we are not only living up to the spirit of co-operation and good-will sponsored by our forefathers, but we are also contributing to what is today the aim of all public-spirited Canadians, that is a better understanding between all groups for what has to become a greater and more prosperous Canada.

Let Us Employ Our Technical School Men!!!

ATHANASE DAVID,

Provincial Secretary.

The Collapse of the Jewish Personality

By Dr. ARTHUR A. FELDMAN,
Rabbi of Anshe Sholem Synagogue, Hamilton, Ont.

Mentally healthy and well-balanced is a man who, through the medium of his strong ego, can adapt himself to the outward realities of life, and direct, check, suppress, master, compromise with, the primordial instincts and passions and urges of his mind both conscious and unconscious. What the ego of man is that in his personality. Of

the make-up of the ego only so much that ideals and teachings incalculated and examples shown in very early life become by identification an integral part of it. The new psychology calls this part the ego. If the instincts are too heavily taxed and too great sacrifices are demanded of them by the ego a neurosis ensues in maladjusted persons. If the ego itself becomes impaired and weak by the loss of dear and identified ideals, a psychosis, a disease of the mind, might be engendered. What ap-

plies to the individual applies also to a race, a composite of individuals. These teachings of psychoanalysis have been verified by experience and are established truth.

For about 2500 years the Jewish people had a strong personality by the aid of great ideal and sublime faith, its super-ego. According to this ideal and faith God is the God of Israel and Israel His chosen people. God gave on Sinai through Moses to Israel the whole Torah containing laws and precepts that regulate the life of the Israelite in its minutest detail. The Jewish people identified itself with the Torah and incorporated it into its personality. The Torah and Israel are one, is an old and true Rabbinic saying. This ideal and faith, the Torah, in the divine origin of which all believed without compromises and reservations, gave to the Jewish people strength, on one side, to curb and master their instincts, live the life of holiness and be civilized beings in the high sense of the word, and, on the other side, to endure with patience all the disadvantages the Jew has been subject to; moreover, it made a united and compact nation and preserved the race against all the forces bent on its destruction.

In the last hundred years a change tragic to the race occurred. The great Jewish ideal, the sublime Jewish faith, the super-ego of the Jewish people, undermined and weakened by modern life and the findings of the sciences, broke down, causing the total collapse of the Jewish ego, the Jewish personality. And now these happened to the Jewish people what happens to an individual if his ego is weakened and demoralized by the loss of a dearly cherished ideal with which he unconsciously identified himself: it lost its balance, stability and strong foothold, it became mentally sick. The grave symptoms of the Jewish psychosis are: utter confusion, bad discipline, the lack of authority, guiding principles and sense of responsibility, over emphasis of the most unessential and utter negligence of the most essential, anarchy and chaos and discord everywhere, solidarity and loyalty and cooperation nowhere. Indeed, without its super-ego the Jewish people is like a sheep without a shepherd, like a bee-hive whose queen, the spirit of the hive and the guarantee of the preservation of the race, has been killed. It may be said of the Jewish people today what was said of disorganized and disunited Israel of the times of the judges: "In those days there was no king in Israel; every man did that what was right in his own eyes" (Judges 21, 25); and, what the prophet Nahum said of Nineveh of his time: "She is empty, and void and waste; and the heart melteth, and the knees smite together, and convulsion is in all loins, and the faces of them all have gathered black-

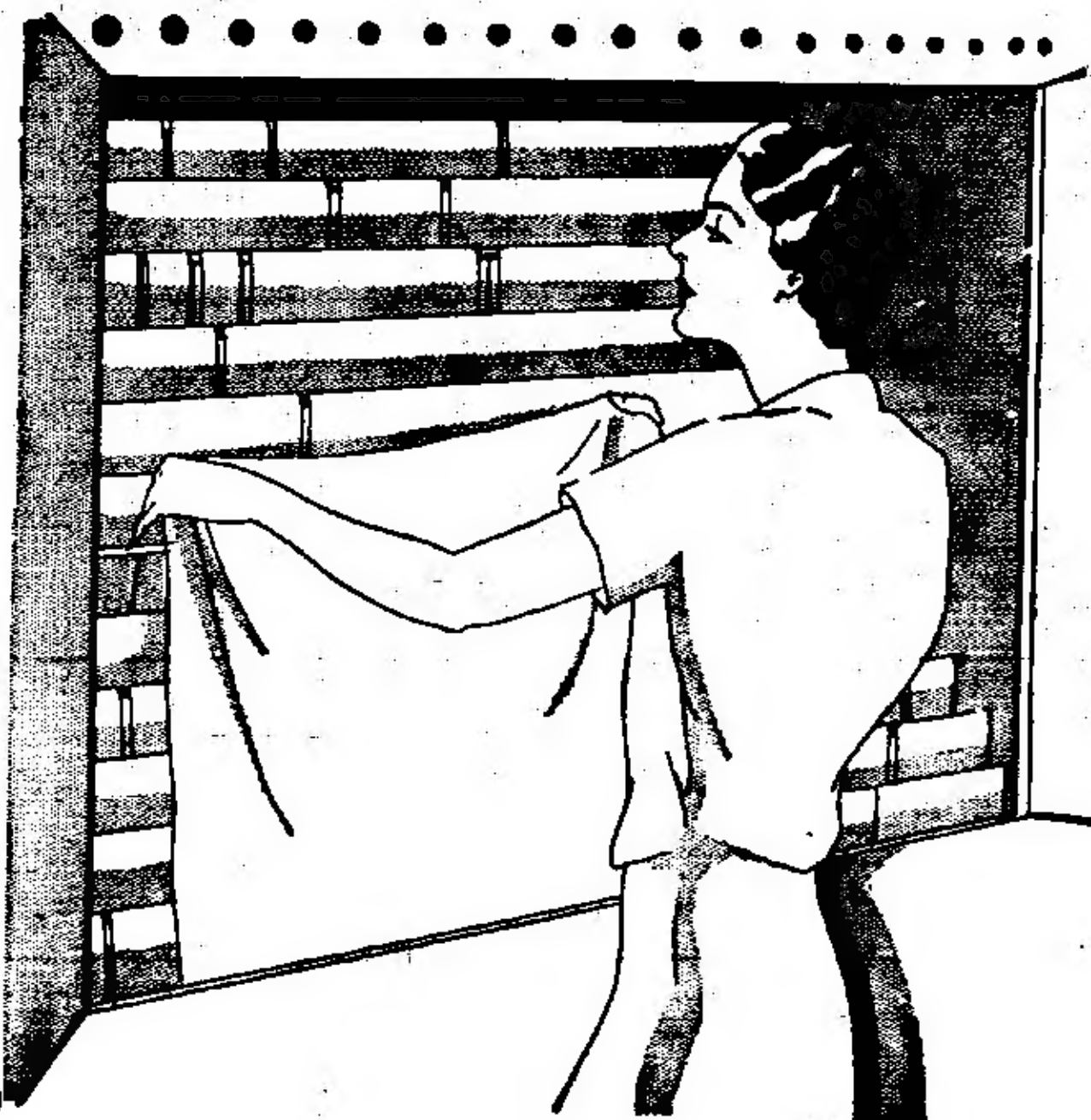
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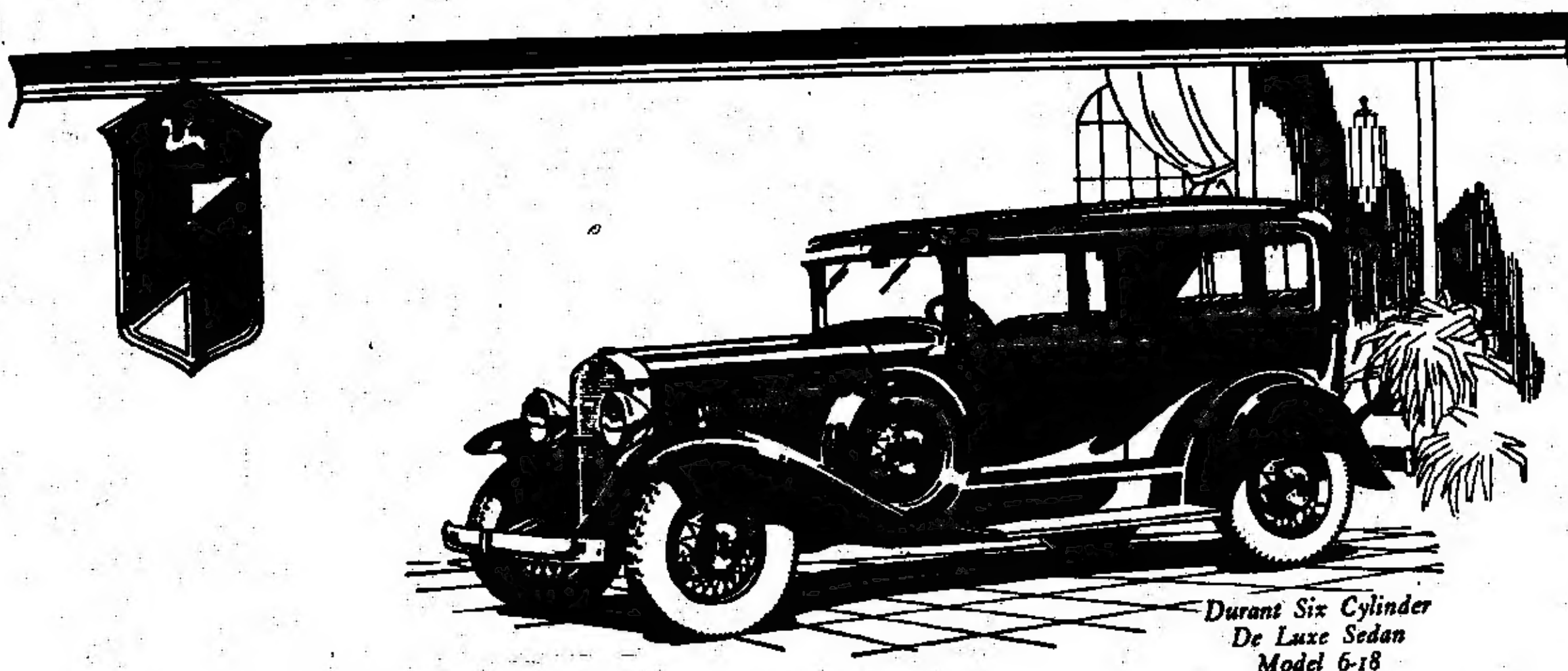
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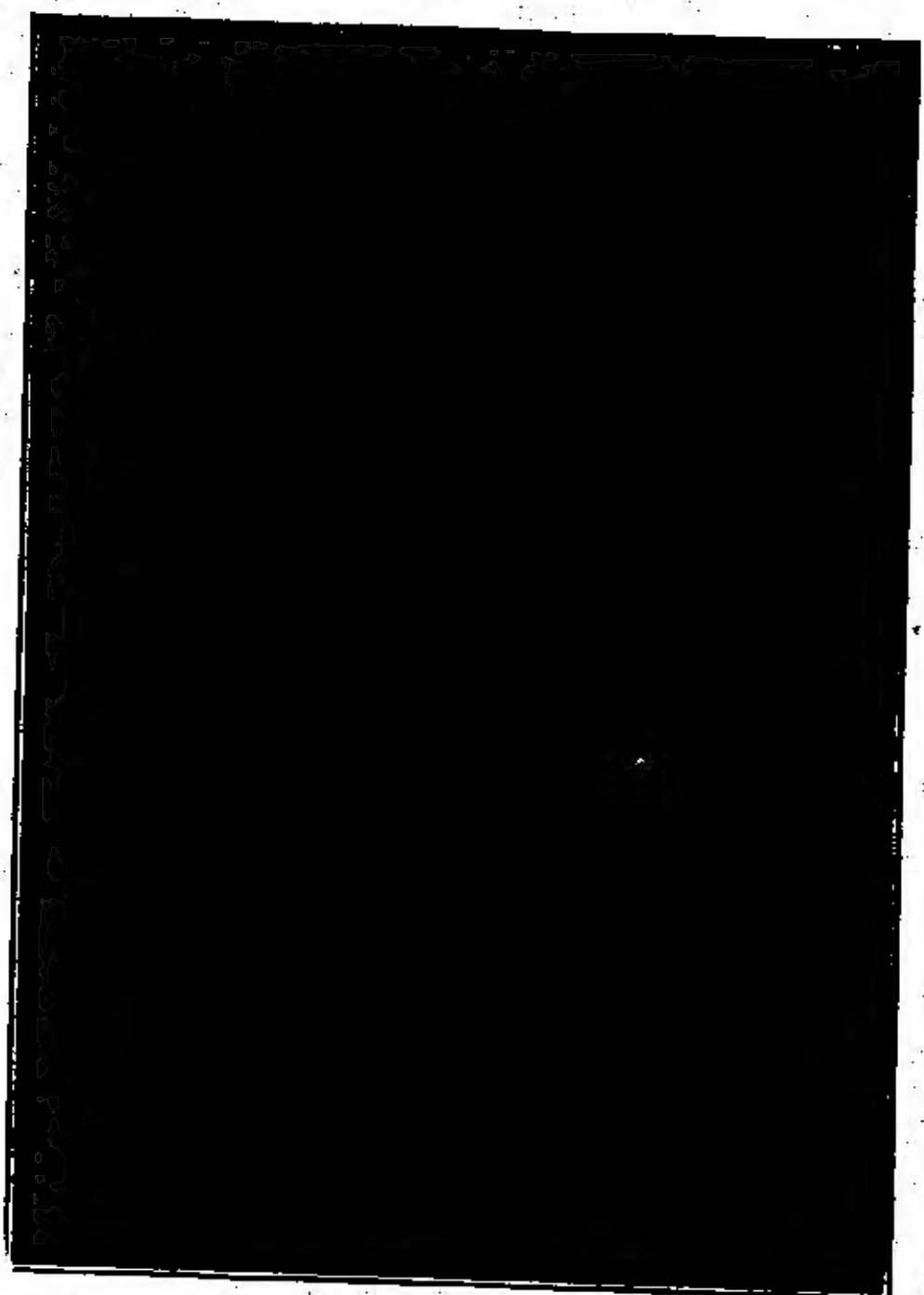
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ness" (2, 11). This is the diagnosis of the Jewish personality of our age. It is a sad diagnosis. But it is better to face the bare fact than, ostrich-like, to blind ourselves to its recognition. Knowing we are sick and the diagnosis of the sickness, we might get better more easily.

Just a few illustrations in explanation of the psychosis of the Jewish people. Hundred of thousands of Jews every Sabbath go to the synagogue and in ardent prayers manifest their belief in the sanctity and divinity of the Jewish day of rest; then go out and immediately violate it in the crassest manner. The very same thing is done even more ignominiously to the Yom Kippur, the Sabbath of Sabbaths, and to the other festivals. All this not only makes these ancient institutions a "vessel wherein there is no value" but tellingly speaks of the psychosis of the Jewish people. But for the kaddish for the dead and there would be no services to the greater glory of the institution of the synagogue; but for the Bar Mitzvah (that has become an empty ceremony) and Jewish boys (the girls are wholly neglected) would not even learn so much as to daven, that is, to mumble the Hebrew prayers without understanding one word of them, to the greater glory of Hebrew culture. But for your Yom Kipur, Kaddish and Bar Mitzvah, there would be no congregations. All that is left of the great faith are a few rites reduced to superstition by wrong practice of them and by the wrong meaning attached to them. "Faithfulness is perished, and cut off from their mouth."

There is an anecdote told of an Orthodox Jew who became the inmate of an insane asylum. The first thing he asked was whether kosher meat was served, and when told that it was not, he demanded that it be provided for him. The physician, a Jew, was called, and tried to persuade the man to give up his idea as Kosher meat could be procured only at high cost. But the sick man threatened to go on a hunger strike if his wish was not granted, and he got it. Next Saturday the same physician came to the asylum and saw the very same Jew joyously smoking a thick cigar. He went up to him and said: "What a row you made on account of kosher meat a few days ago and now you violate the Sabbath by smoking." The man answered: "Well, doctor, you know I am mes-huge." This is more than mere wit. We know that by putting it jokingly we dare to say things that would be too painful if said in a serious manner. The anecdote characterizes the Jewish situation.

The life-instinct of the race, seeing the doom approaching, wants to restore the stability and strength of the Jewish personality by making the love of Zion its super-ego. The love of Zion is to substitute the faith of Israel. The love of

Zion is to substitute the faith of Israel. The love of Zion is indeed a noble ideal. We know what Zionism has done for the regeneration of the Jewish people. The love of Zion injected some new life into the race; it has kept in the Jewish fold tens of thousands who otherwise would have drifted away; it has linked to the race such men as Herzl, Nordau, Einstein, the Zweig brothers and Ludwig Lewinsohn; it has done things in Palestine that give the Jews self-respect and enhanced their reputation in the eyes of the nations. But can the love of Zion take the place of faith of which it is was only one element? Can it fill out the vacuum in the Jewish personality caused by the loss of the all embracing faith? Will the love of Zion inspire the race to a life of the spirit and intellect? will it save it from materialism and from submergence in the nations? will it make them suffer and endure hardships and disabilities? will it unite the race and mould and shape the character of it? Can the love of Zion be handed down to the coming generations as the great faith was handed down for 2500 years? Can it live long without the faith? Can the love of Zion cure the serious psychosis of the Jewish people? "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8, 22).

When writing these lines I am aware of the fact that the Jewish personality is still intact in some section of Jewry. Where the Yeshivah and Jewish learning flourish and the Jewish life is truly lived, there the faith of Israel is still a mighty force that maintains body and soul and intellect. But the majority of Jewry is mentally sick by the collapse of the Jewish personality. I know that this diagnosis will be slighted and ridiculed. People prefer to listen to false prophets "who heal the hurt of my people lightly, saying: 'Peace, peace,' when there is no peace" (Jer. 6, 14). I also know that people will say the diagnosis is wrong, that it is the diagnosis of a village physician, a rabbi of a small congregation, of an isolated man who has no following. In truth, I said to myself that it would be much better and wiser for me to keep silent and not say one word. But, "there is in my heart as it were a burning fire shut up in my bones, and I weary myself to hold it in, but cannot" (Jer. 20, 9).

CORNWALL, ONT.

Mrs. F. Harris, of Montreal, a member of the Canadian Hadassah Council, was the guest speaker, Sunday at the meeting, of Rosenfield Chapter of Hadassah, at the home of Mrs. Phil Abugov, Fourth Street West. Mrs. Phil Abugov, President, introduced the speaker. Roses on behalf of the chapter, were presented by Mrs. L. Rosenfield. Mrs. A. Dover thanked the speaker. Refreshments Mrs. N. Phillips and Mrs. L. Rosenfield poured the tea. The door prize was won by Mrs. P. Horowitz.

Symptoms of Assimilation

By MAURICE FISHBERG, M.D.

Of the religious ordinances, which among Jews are part and parcel of life itself, perhaps the most important deterrents to assimilation have been the Jewish holidays, including the Sabbath, and the dietary laws.

The ideal of national unity, is that in addition to being subjected to the same common laws and having the same national tendencies and aspirations, the population should work harmoniously together, and rest together; all should celebrate the same holidays; all should, when free from the tasks of life, enjoy the days of rest together. Sympathy, love, and affection are best engendered when people, especially the young, play and enjoy themselves together. To be sure, such ideals cannot be attained in modern industrial States, for obvious reasons. However, as long as the Jews, almost without exception, rested on Saturday when others were active, and worked on Sunday, when others rested and relaxed, they were a distinctive part of the population. In modern industrial States such conditions, if involving a large proportion of the population, as in New York, Chicago, Boston, etc., would, for obvious reasons, create important economic problems in addition to the separatism it would impose on the Jews. But while there are some Jews who still keep separate in this respect in Western Europe and America, the vast majority, especially those of native birth, do not adhere to the Jewish Sabbath. With the exception of three days annually, the Day of Atonement and the two days of the New Year, the bulk of the Jews have assimilated to the extent of resting during the days when the non-Jewish population rests.

The Jewish dietary laws have been even stronger deterrents to assimilation. Very few appreciate the extent to which these dietary laws have kept the Jews a separate and distinct group of the population. You cannot make friends of those at whose table you cannot partake of a meal. Those who obey the dietary laws must avoid food which has not been prepared in accord with the Biblical and rabbinical injunctions. Even food which has been prepared in accordance with all these laws, but which is served on dishes which have been used by non-Jews, cannot be consumed by Orthodox Jews. The social separatism which these dietary laws engender is far-reaching. When young men and women cannot eat at one table they do not come into such intimate social con-

tact as to render intermarriage possible. . . .

Radical changes in this regard, however, have taken place among the Jews in Europe and America. But a small fraction of the Jewish population manifest separatist tendencies as regards the Sabbath and holidays. Recent changes in economic conditions, the development of modern industrial methods, which preclude machinery working seven days a week or running factories with but part of the workers engaged, etc., have brought it about that the Jew must work or keep his business running on Saturday, and rest on Sunday. A Jew who wants to keep the Sabbath is debarred from working in any of the public service activities, such as railroads, telegraphs, etc. The result is that nearly all Jewish workers are active on Saturday and resting on Sunday; the exceptions, which may be found everywhere, are so small in number as to be considered negligible.

Constituting a minority of the population in European and American countries, the Jews can only follow the rigid laws of Judaism when they implicitly obey all. It appears that when any link in the chain is severed, or even merely weakened, the entire structure suffers or collapses and, inasmuch as there are no racial barriers, coalescence goes on more or less rapidly. It is well known that once Jews relax in regard to the Sabbath and the holidays, symptoms of greater leniency as regards the separatist tenets of Judaism begin to manifest themselves. Thus, as an isolated and alien group of men and women amidst strange and often hostile people, the Jews in Europe before the middle of the past century had their own calendar, not only for religious purposes, but also for dating letters and documents. Things have now changed. Even among young men and women more or less intensely interested in Jews and Judaism, there are but few who know which year this is according to the Jewish era; and it would surprise me if one out of a thousand intelligent Jews taken at random in New York or Boston could date a letter according to the Jewish calendar without consulting an almanac. They have evidently assimilated—the calendar of the country is their calendar.

If we should judge by the fact that most of the Jews buy their meats in shops which allege, or guarantee, that the animals were slaughtered in accordance with the Jewish ritual, we might arrive at the conclusion that they still implicitly obey the dietary laws. On the other hand, careful observation of Jewish life seems to in-



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From an article, "Assimilation," in *The Menorah Journal* for February, 1920.

dicate that these dietary laws are no longer a bar to social intercourse between Jews and Christians in this country. Just visit any large restaurant in New York City and note the number of Jews who eat there.

It appears to me that the intensity of the compliance with these laws is in inverse ratio to the prosperity of the Jews. Prosperity, material, intellectual, or social, liberates the Jew from the yoke of these anti-social laws. I am told that there exists a first-class Jewish and *Kosher* restaurant in the financial district of New York City. But all over that city it appears that there is no demand for one. If there were, it would be supplied. An attempt was made to run a first-class *Kosher* hotel in New York City several years ago. But it failed. This strong dietary barrier to social intercourse between Jews and Christians is being swept away more rapidly than is generally appreciated. . . .

It is thus clear that nearly all the factors effective in the direction of separatism, of isolation, which are strong barriers to assimilation, are more or less rapidly being removed by the Jews as far as lies within their power to do so; as far as the Church and State are powerless to interfere in modern countries. From the social standpoint the Jews are trying their utmost to adapt themselves to their

The Oppression Psychosis

By HERBERT ADOLPHUS MILLER, Professor of Sociology, Ohio State University

Oppression is the domination of one group by another, politically, economically or culturally — singly or in combination. In pathology psychosis means mental disorder. In my use of the term I mean those persistent and exaggerated mental states which are characteristically produced under conditions where one group dominates another.

I do not wish to over-emphasize the Freudian basis of my theory, because there is much in the Freudian system which is not essential to my treatment of the problem, but at the same time there is no question but that the Freudian approach throws much light on what has hitherto not been adequately explained.

The division of consciousness into the emotional, volitional and cognitive we know is merely artificial and convenient for clearer

From the book *Races, Nations and Classes*.

surroundings, adopting the language, customs and habits of their non-Jewish neighbors, and to remove all the stigmata which in the past have kept them apart from the non-Jewish majority around them.

understanding, and is in part a holdover from the theological and metaphysical methods of thinking. We now think of these three as merely different aspects of the same unity and recognize that they have their roots below consciousness; and, so far as they spring from instincts, go back to evolutionary origins.

At the bottom of all consciousness is a "wish," "urge" or "disposition," which has its origin in an evolution in which it was preserved because it had a survival value. When the wish, urge, or will, as we shall call it, is frustrated or inhibited it does not yield passively. It was created to struggle, and opposition stimulates it to struggle harder.

Many diseases of the individual come from inhibitions of this sort which are imposed by all sorts of conditions of life. Many are products of convention. The psychoanalysts get rid of many abnormal states of mind simply by making the patient understand the cause, and then when possible remove the cause.

Although a part of what I am maintaining is analogous and not identical, I think there is no hope for a world of peace and coopera-

tion until some similar method is applied to the problems arising out of the conflict of groups, whether races, nations or classes. The group is an object for which it is instinctive to strive, and in connection with which we have our strongest emotions.

A political, economic or cultural domination inevitably results in the frustrated will of the subject group. These may be defined as autocratic, plutocratic, or bureaucratic control. The struggle for freedom which has been so much a part of the world's history and much to the fore recently, has not been a struggle for individual freedom so much as for freedom of groups. The whole world responded immediately to the idea of "self-determination" because it is an elemental "wish" for which people have always felt and striven though it has only recently been defined.

Freedom is not what we have so often tried to make it mean, an absence of determinism, but merely a demand for the privilege of self-determination. When freedom is denied, frustration and disorganization result, not only for the individuals but in the relationship of societies. I mean by an oppression psychosis, then, the "balked disposition" of a group, which is reflected by all of the members characteristically.

In the struggle which always follows on the trail of frustration,

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some compensation is found whose excesses measure the pathology. . . It has been the error of governing states to think that if the national aspiration of a subject people is prevented from accomplishment, the end of the rulers was achieved. . . We get confused by talking about justice and right as abstract principles; when the real measure is found in the attitudes of the people themselves. We have even come to attribute certain biological and racial characteristics to the Irish and to the Jews, when their peculiarities are nothing but injustice expressed in characteristic attitudes.

Oppression Symptoms

In the diagnosis of the national traits of all people who have not been sovereign, we must always look for some oppression resultant, of which there are certain outstanding symptoms that are amazingly uniform. "Americanization" must be largely psychiatry directed towards the outstanding facts or psychoses. An oppressed group is abnormally subjective. Its inability to realize itself freely has turned back attention to itself until its self-consciousness becomes entirely out of focus. In other words, an oppressed group is hypersensitive to itself. There is a complete incapacity to view its own problems objectively. Women have through long history belonged to an oppressed group and a pre-

vailing psychosis is illustrated by the reply of the woman whose husband said to her, "The trouble with women is that they take everything personally." "That isn't so," she said, "I don't." Any one who has known Irish, Jews, Poles or other people who have long been dominated, is familiar with this tendency to personal interpretation. There is always a chip on the shoulder to which the slightest jar calls attention.

Closely related to this subjectivity is the tendency to be suspicious, which is nothing but a method of being on guard. Social workers have often remarked that certain immigrant nationalities are suspicious. In their group experience a suspicious habit has been necessary as a protective device. In the effort to resist absorption which used all sorts of subterfuges, the dominated group learned to meet any overture with suspicion.

The effect on the nervous system may take various forms. Clearly the inhibition of an instinct must have a neural sequence. In fact, what we have designated as Jewish characteristics are primarily based on the nervous reactions which have resulted from more varieties and longer oppression than those of any other group. The Jew is introspective, analytical, aggressive and conspicuous. The

Negro also has many of the same characteristics, although he has not yet developed so many compensatory values, such as religious solidarity and business technique.

A technique is developed by the group and the individuals in it to meet the situation and retain the self-esteem necessary to life. The oppressed peasant has a shrewdness and cunning which he would not have had if he could have had freer relations with his masters, and the Jewish capacity to trade was developed under a necessity for survival in which trade offered the only possibility. The technique is no more racial than is that of the college boy who learns the method of selling books, and succeeds in making it work.

Aggressiveness also is the product of the reaction of the suppressed individual to make up for his inferiority. A small man is more often than not self-assertive, and for the same reason that the Negro makes himself conspicuous; the inferiority complex is as applicable to all the individuals of groups.

The most outstanding result of the oppression psychosis is to create a group solidarity which is far stronger than could have been created by any other means.

NORTH BAY, ONT.

With 85 guests in attendance, the third annual banquet of Edith-Sylvia Chapter of Hadassah was held Wednesday evening in the Crystal Ballroom. The hall was decorated in national colors with Canadian and Jewish flags. The lighting was carried out in streamer effect. Tulips and daffodils were used to adorn the tables, which were arranged in horseshoe style. For the singing of "Hatikvah" music was supplied by Miss Queenie Rosenbaum and W. Wasler and Abe Maier. The trio gave other selections. A violin solo, by W. Wasler was accompanied by Ivor Iles. Grace was asked by Rev. E. Lipshitz. P. Adams was toast-master. Toasts: "The King," proposed by H. Lefkowitz was responded to by the assembly singing "God Save the King"; "The Visitors," Sylvia Schacter, responded to by Esther Kizel, Ottawa; "Palestine," Harry Schacter, responded to by Pearl Rosenberg; "The Guest-of-Honor," Rose Robnovitch, President of the North Bay Chapter, responded to by Rabbi Sachs, of University Avenue Synagogue, Toronto. Rabbi Sachs, spoke on Hadassah activities in all parts of the world. Dancing. Committee: B. Adams, Sylvia Schacter and Ann Rajesky. Out-of-town guests included Mr. and Mrs. J. Kizel, Ottawa; Mr. and Mrs. J. Steinberg, Sudbury; Mrs. D. Dover, Ottawa; Mrs. Dover and son, Harry, Chalk River; Mrs. L. Rosenbaum, and daughter, Queenie, Sturgeon Falls; and R. Harris, Toronto.

Organizations and individuals are invited to send their news in to the Montreal office of the Canadian Jewish Review.



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1915	887,410.03
1916	211,294.69
1917	533,440.61
1918	2,134,558.28
1919	295,221.02
1920	951,910.50
1921	1,230,433.05
1922	5,033,419.45
1923	1,444,365.71
1924	1,303,440.17
1925	743,136.57
1926	1,520,146.75
1927	2,846,294.00
1928	2,986,557.70
1929	5,011,795.62
1930	4,210,230.52

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\$54,022,526.84 or \$20.00 per capita.

A Versatile Artist

By ALLEN E. RIVKIN

(Several of Mr. Lubovsky's reproductions appear in another section of this issue)

It must have been more than 40 years ago that an earnest little fellow with laughing brown eyes and a somewhat pointed face, "learning" over a book taken from the *cheder*, was told by his mother to "stop drawing Mordecai—why don't you 'learn' as other good boys do?"

"Then, of course," he told me, "I couldn't really draw. But my artistic endeavors started 'way before then, even. I remember quite clearly standing next to a chair, my head just a little above its seat, drawing soldiers on a slate board. In fact, the scene is so clearly etched on my memory that I could draw it now for you after almost the span of my lifetime. . . . Next I see myself in the *cheder* at the age of about six or seven when, during the recess of my first day there, I became envious of the fame of the local *cheder* artist around whom the whole class assembled watching him draw a man on horseback—presumably in a circus. I loudly and clearly announced that I could draw better (I wish I had a part of that nerve now!), with the result that I was immediately challenged by the artist to draw Haman leading the horse Mordecai was riding. This I did and with such success that I wrested that artist's laurels from him right then and there. But the biblical description of Mordecai remained with me and 'Again he's drawing Mordecai' became somewhat of a humorous statement around my little town of Bialystok."

Maxim Harry Lubovsky is, today, one of the leading Jewish artists. Coming to New York in 1909, he immediately won the public's favor with his cartoons which he drew for the "Kibitzer" and "Kundes," two publications which have since expired. Cartooning, however, he shortly gave up and began painting fashionable portraits. This he did until he saw that his sitters demanded of him something he could not see in their faces. Rather than do insincere work, he felt that he should work in another medium.

His internationally famous "Moses" will be vividly remembered by those of us who recall the initial issues of "The Jewish Leader" which was edited by the now deceased Miller. The story of how Lubovsky came to draw his "Moses" has just come to light, in fact. It seems that a former

Yiddish publication that Miller had been editing expired and, in his anxiety to make the first number of the "Leader" outstandingly beautiful, he called in Lubovsky to get him a picture of Moses, preferably the one by Michelangelo. Lubovsky happened to have a beautiful reproduction of it which he had brought from Munich and this he took to Miller.

"No, this is not what I want, Lubovsky," Miller said, "Moses was the first leader. I want to make this Leader the second. This Michelangelo doesn't have the Jewishness in it that I desire. Go up to the Library and see if you can find a good Moses that we can reproduce."

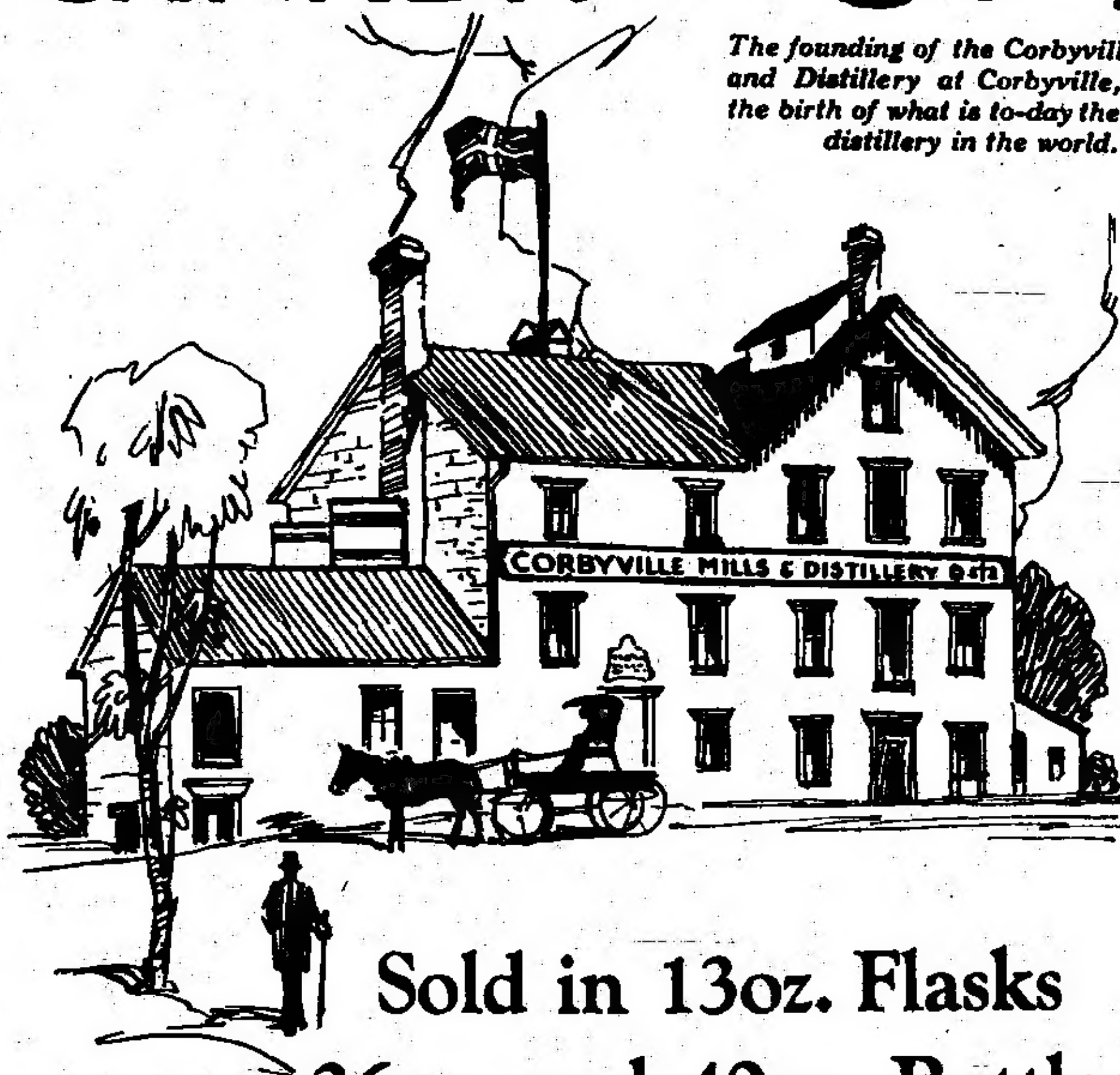
That wasn't very complimentary to a man who had won medals, mentions, and money-prizes for sketches and compositions in the Odessa Imperial College of Arts, but since it was an important commission, he hastened off to the Public Library to do research on Moses. Picture after picture was inspected but none came up to what Lubovsky wanted his Moses to be. Moses is depicted in the Bible as a man of small stature, but the artists almost all represented him as big and powerful—and have also given him the "horns," which word, in Hebrew (*Karney*), has a double meaning and can be translated as "horns" or "rays" (sunrays). In the Bible rays are meant, of course, but the monks who first translated the Bible into Latin evidently translated it literally.

"I did not choose a Moses out of all those many hundreds I saw, not because they were not big and good—some were very good (Rembrandt, Michelangelo, some German artists, and others)—but because they were just plain, big people with horns. Not one of those I saw was a prophet, was Moses."

Lubovsky then returned to his studio and sketched the Moses he felt in his heart: strong of body, powerful lines in the face, demanding eyes and lips that spoke commands which were fulfilled almost upon utterance. He made his Moses in full figure and put such feeling in his face that one instantly knew that while Moses lived, Moses was the leader and there could be no other leader but Moses. . . . The scene shows Moses standing on a hill from which the first view of the Promised Land opens up. One of

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his generals is pointing to something in the distance and Moses looks. . . A grand portrait.

Miller liked the drawing so well he ran it on the front page, five columns wide by eighteen inches deep on a sheet whose type size was seven columns wide by 20 inches deep. It created a furore. The lower East Side hung Lubovsky's Moses in all the windows. The same year London's foremost Yiddish weekly reproduced it from "The Jewish Leader," and following that a Toronto publication reproduced the London reproduction. It "made" Lubovsky in this country. He has been popular ever since.

* * *

Maxim Harry Lubovsky was born more than 40 years ago in Bialystok, Russia. His father's name was Hirsh and his mother's name was Cecilia. His father was destined by his parents to be a rabbi and he has a rabbi's diploma, but after marriage he chose a business career. His mother had written some poetry and was artistically inclined. He has one sister and two brothers:

The Lubovskys remained in Bialystok until Maxim was 14 and then moved to Lodz. There he was supposed to enter the *Real Schule* but due to some misunderstanding with the registrar he took his early educational work at home. He was

destined, by his parents, for a business career; and just to show him that they were sincere about their plans for him, Maxim spent more than two years in a manufacturing plant getting the practical side of the career which was some day, his parents hoped, to make Maxim a Captain of Industry. He then became of military age and had to enter the Russian Army. But since the Romanoffs had plenty of soldiers and very few artists, it wasn't long before our Lubovsky proved to the officials that his place was in the Odessa Imperial College of Arts; that he could do more with a set of brushes and an easel than most of the farmhand soldiers could do with a sabre. He graduated from Odessa in three and a half years with two diplomas; one, that of an artist; and the other qualifying him to teach art in high schools.

Even at an early age, Lubovsky was insistent upon doing original work, free from imitation. His class was once told to depict "Sorrow"; no other instructions were given them. "How can I make my 'Sorrow' different?" he asked himself. To take the little child and her broken doll was too obvious; so was the sorrowing mother beside the bier of her baby. It was also

(Continued on page 31)

Life's Springtime

By Rabbi JULIUS BERGER of Shaare Zion Synagogue

He, who sees the recommencement of the annual revolution of the moon about the sun, offers the following thanksgiving: "Blessed be He Who reneweth the months." Strictly speaking, heavenly bodies—the sun, the moon, the stars, the comets, the planets—were never defied by us; they were never exalted to the rank of God; they never received divine honors at the hands of our people as they had received of other peoples of the same age living in the same lands. Nor were they ever looked upon by our forbears with fear or terror. Nature was not to be deprecated: nature was to be appreciated: all nature was to be considered as an agency which carries on the processes of creation, progress, and advancement. Accordingly, all nature was meant to imbue us with sublime lessons. Chief among the various lessons nature teaches, is, that of the wonder of life.

The rolling clouds, the flashing lightnings, the everlasting hills, the blooming flowers, the changing seasons,—all are vivid symbols of the wonder of life: all are echoes of the voice proclaiming that life is infinite: all are tongues of revelation trying to reach down to us, saying that though we are frail

creatures, that though we know little of the gigantic inner scheme of the universe, that though all about us is shrouded in mystery; nonetheless, everything has the assurance of life's power, benediction, and wonder. Every crevice, every bush, every streamlet, every hillock, every dale sings Nature's spring-song—a song of victory and triumph, of recommencement and renewal.

The season of renewal, the season of spring which has begun, should not pass without helping us to find some constructive thought leading towards a clearer understanding of life—life as we ought to live. There is no denial of the fact that the life we ought to live is quite different from the life we actually live. The life we live, speaking generally, is filled with many perplexities and difficulties. Many of the difficulties appear too weighty, a load to carry because we take them wholesale: we take them in large quantities. They loom large because we look too far ahead: that is, we want to solve all our problems at once; we want to dispose of them in one day. And when we find that it is not possible to accomplish such a task, we are filled with fear; we are panic-

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stricken, with the result that our inspirational force is gone; our efforts are cramped; our spirits sink; our disposition is violent. Then we become victims of whims; we are blown about by the tempests of temptation. Such is the life we live.

The life we ought to live is exactly the reverse. We ought not to take all our difficulties wholesale. We rather ought to take them one by one: we ought to dispose of them each day as they come,—coolly, calmly, collectedly, hoping that we shall have another day on the morrow to accomplish what may be done then. There is a little poem which calls up in the mind the same sane suggestion:

*"The camel at the close of day
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest again.*

*My soul, thou, too, shouldst to thy knees
When daylight draweth to a close,
And let thy Creator lift the load,
And grant repose.*

*Else, how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou the burden all the night
Dost carry through!*

*The camel kneels at break of day
To have his guide replace the load,
Then rises up anew to take
The desert road.*

*So shouldst thou, at morning dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear."*

The suggestion offered by this poem is wise, and practical, and worthy of our attention. If we hold fast to this suggestion, we shall eventually reach the sunny heights: we shall bring brightness into our own lives and into the lives of others; we shall develop a disposition urging us to take the most hopeful view of things.

But, there are certain conditions or requirements most essential to a development of such disposition.

The first requirement is good health. Our care ought to be to avoid exhaustion and dissipation. Mental and physical labor ought to alternate with rest. For this purpose, we have the Sabbath and the

holidays—to have mental and physical recreation. The institutions of the Sabbath and the Festivals were established with the thought in view that there can be no cheerful temperament in slavery. Continuous, wearisome, slavish toil oppresses the body and the mind, and undermines our health even as it brings on a dull, gloomy, melancholy mood.

Just as all work and no rest is not conducive to cheerful temperament, so is idleness not conducive to a bright and equable temper. For this reason, INDUSTRY is another requirement of our de-

(Continued on page 42)

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By Special Arrangement with Boni and Liveright

(Continued from last week)

Geoffrey Clarke and George had struck Morton at once as potential enemies. He had applied himself skillfully to the task of encouraging dissension between the brothers-in-law. For Jessica's sake, George had for months treated Clarke with a melancholy politeness. His private opinion of his sister's husband was by no means favorable: "He's so silly—such an ass—such an old maid," George often told himself. He took great pains, however, always to give his handshake a fraternal warmth. At first, he had even gone the length of a light pat or two on the inflexible back of the other man. Geoffrey, in response to these timid advances, had achieved the remarkable feat of stiffening his spine to an even more rigid tension. Hurt, George yet showed no visible signs of resenting the snubs; he simply let the Clarke shoulder-blades alone.

Geoffrey's antagonism went deeper than a mere personal dislike. To him, George had little significance as an independent human being; he represented a hostile race, and for that reason alone had become a hateful obscuring power. In George's presence, Clarke felt the orthodox scorn for the Jew that had been taught him with his catechism, that had been one of the spiritual treasures he had shared for so many years with all other enlightened Christians. A descendant of the Tetonian Angles, Geoffrey had always considered himself one of God's "chosen people." That George's ancestors had coined the phrase to describe their own splendid heritage and written it down in their holy book, young Clarke had conveniently forgotten. Whenever he looked at George, he saw only the Jew; and his anger was aroused, because he had been cheated by his flesh into deserting his own race and mingling on terms of equality with the crew of the circumcised. The strange part of it was that he blamed, not Jessica, but George.

He and Morton had soon perfected their teamwork. They chafed none of the "Alice in Wonderland" school; they refused to listen, when George went in for laborious explanations about the Armadillo Mine. Then quickly, Geoffrey would catch George up in some error. His legal mind waited its chance, kept at alert attention even while he was apparently absorbed in playing tit-tat-toe with Morton at the foot of the council table.

"You're quite wrong there," Clarke would jerk up his head and confront George. "This is the real point—" and, in a few terse words, he would state the essential facts of the case. "The whole thing is perfectly obvious."

"Perfectly," Morton would echo. More and more, as the months went by, Geoffrey interfered. Irritably he disputed the wisdom of certain decisions. Cutting George short in the middle of a sentence, he would bridle at him fiercely: "But you don't make it clear—you don't make it clear—I can't understand what you're driving at." He was protecting Jessica's interests, of course; he was also taking out on George his grievance against the entire Jewish race.

He displayed, in his campaign, a nice sense of caution. When he contradicted George, he talked with such crisp precision that the point would be settled before even Jessica could jump to her brother's defense. Morton's tactics, in comparison with his, had a positive charm. He entered a discussion one minute, retired victoriously the next. It was almost impossible to find adequate grounds for

objection, reasonable excuses for taking offense. Jessica had often set herself that difficult assignment; but Geoffrey was incredibly deft about keeping his words within the limits of courtesy and safety. His staccato speeches, rattled off as from a telegraph switchboard, made him the real controller of every situation.

George, baffled and browbeaten, helpless to combat the teasing attacks, at last found himself at the very limit of his resources. It was a perilous and at the same time a heartening discovery. He had done everything a decent man could to keep the peace. All at once, his pride and self-respect demanded rebellion. The surge of physical wrath began to flood through him.

The long period of his impotent stewardship was coming to its close at last. On the evening after the auction of the Chinese porcelain at the Kingsgate galleries, the whole family motored down to the Long Island place for a final week-end together. The house had recently been sold. Tomorrow the great vans from New York would rumble up to the door and the army of professional packers would take possession. The Morgenthau had lived for months with the sound of hammers and splintering planks in their ears. They had wandered through labyrinths of huge stripped rooms, with coffin-like boxes and crates piled in corners, with paintings sewed into coarse canvas propped up against the walls. Wherever they went, they had stumbled over rugs that resembled the tightly swathed mummies of giants. Their old houses had become mere granaries into which bales and bales of excelsior had been packed. Mark's richest treasures had been smothered in that curly straw and tied up with thick ropes. And always there were men somewhere about, with pots of black paint and dripping brushes, scrawling out addresses in scareheads on burlap wrappings and raw new wood.

The breakfast-room in the Long Island house was still recognizable as a human shelter. The Sassetta pictures—demure little Saint Francis chatting with the birds; Saint Sebastian, quite unconscious of the arrows that stuck out of his serene and comely body; Saint Anthony being tempted by a young girl, a child of twelve at most, behind whose pink skirts an adorable black amp pranced and swayed his scaly tail—these had gone. Otherwise, the place was practically unaltered. The family dined there. Afterwards they sat in front of the fire.

"Nobody'll want a demi-tasse or a liqueur to-night," Jessica had decided. "Give us big cups of coffee and highballs," she had commanded the cook.

George had had a jarring headache all day. As he sprawled in his chair before the blazing logs, he felt too tired, too utterly sad for anger. He longed to be alone. He shut his eyes. Ann, beside him, had just given him a smile of the tenderest solicitude; but even that comfort wearied him.

Geoffrey was pacing up and down the room and talking with the almost imperceptible lip that he employed when he made a particularly keen comment. George did not attempt to follow his words. The thud of pulses in his head was quieting a bit. The closed lids rested soothingly upon his racked eyeballs.

"Well?" Geoffrey was challenging somebody. No one answered. Then, "Are you asleep, George?"

(Continued on page 47)

CANADIAN PROSPERITY

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The living room in the home of Mr. and Mrs. Samuel W. Livingston, Glensagles Apartments, Cote des Neiges Road, contains many fine collector's pieces. The painting of Mrs. Livingston was made in Rome in 1927 by Guarino, one of the famous modern painters.
Associated Screen News Ltd.



The drawing room in the home of Mr. and Mrs. E. Solomon, 459 Argyle Avenue, Westmount, has a Kerman rug in tones of green, coral and ivory with jade draperies. The fine oil paintings include an original Josef Israels. Among the collector's items are an antique Louis Sixteenth table, a Buhl table, a Sevres vase and a rare Sevres table showing portraits of Louis Sixteenth and his court in painted miniature. Below the copy of the Mona Lisa is a fine Dresden group, representing the celebration of the Grandmother's Golden Wedding.

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The entrance hall to the home of
Mr. and Mrs. E. Solomon, 459
Argyle Avenue, Westmount.





The Adam dining room in the home of Mr. and Mrs. E. Solomon, 459 Argyle Avenue, Westmount, is panelled in walnut and has the rug and draperies in deep Burgundy tones. The tea service is a fine example of elaborate Georgian repoussé.

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The master bedroom in the home of Mr. and Mrs. E. Solomon, 459 Argyle Avenue, Westmount, has furniture of circassian walnut with the French brocaded canopy in Dubarry rose and gold.

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Sybil Cohen, age fourteen, daughter of Mr. and Mrs. Joseph Cohen, Marlowe Avenue.



Annalee Cohen, age eleven, daughter of Mr. and Mrs. Joseph Cohen, Marlowe Avenue.



Hesse Cohen, age eight, son of Mr. and Mrs. Joseph Cohen, Marlowe Avenue.

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Elaine Marilyn, ten-month-old daughter of Mr. and Mrs. Bernard Rudner, Girouard Avenue, Notre Dame de Grace, and grand-daughter of Mr. and Mrs. M. Goldstein.

Zipporah Tarshis Batschaw, below, age eight months, daughter of Harry Batschaw, and Dr. Anne Tarshis Batschaw, 456 Pine Avenue West, Montreal. When the picture was taken she was four and a half months old.



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S. Levinson, of Montreal, is responsible for the founding of S. Levinson, Son and Company, wholesale clothing manufacturers, in 1900. Six years before that he had gone into this business with his eldest son, Joseph Jr., as a partner. Mr. Levinson settled in Montreal in 1874 but he came to Canada in 1869. He was born July 15, 1851, the son of Judah Loeb Levinson, of Maryampol, Lithuania and was about seventeen when he came here to live in Lancaster, Ont. In 1873 he went to New York, was married there a year later to Jochabad, daughter of Aaron and Bluma Klishinsky, (who died in 1923) and they settled here. Their children are Joseph and Zava; and Mrs. H. Saxe (Bessie); Mrs. Samuel Wener (May); Mrs. Maxwell Sloves (Lillian) and Mrs. David Kirsch (Sarah). Mr. Levinson is a liberal contributor to the Zionist cause, has served in numerous capacities on the executive of Shaar Hashomayim Synagogue, and is one of the oldest members of that congregation. Mr. Levinson lives at 4881 Westmount, Westmount, Que.



Harris Vineberg, President of the H. Vineberg and Company Ltd., of Montreal, a pioneer among Canadian clothing manufacturers, settled here in 1872. He belongs to the Canadian Manufacturers' Association and is a member of the Montreal Board of Trade. Mr. Vineberg was married October 23rd, 1877, to Lily Goldberg, daughter of the late Rev. Hyman Goldberg, of the Spanish and Portuguese Synagogue, Montreal. Their three daughters, Mrs. I. Cohen, Mrs. Allan J. Hart and Mrs. A. Z. Cohen, live in Montreal. Mr. Vineberg is a native of Lithuania having been born there in 1855 the son of Lazarus and Malca Vineberg. He is a life governor of Baron de Hirsch Institute and was its first president. He is also a life governor of the Montreal General Hospital and has held offices in numerous synagogues. Mr. Vineberg is a member of Spanish and Portuguese Synagogue and of Shaar Hashomayim Synagogue. His home is at 50 Cote des Neiges Rd.



Lyon Cohen organized the Freedman Company, Wholesale Clothing Manufacturers, in 1906 and became its president. In 1919 he organized and became president of the Canadian Export Clothiers Ltd. and was president of the Clothing Manufacturers' Association of Montreal. Mr. Cohen was born in Poland, May 11th,

(Continued on page 57)



David Dunkelmann, Pres. of the Tip Top Tailors, Ltd., was born in Poland July 4th, 1883, the son of Eli and Leah (Tison) Dunkelmann, and as a young child accompanied them to the United States. He attended the public schools of Brooklyn, N. Y. In 1902 he came to Canada, settling in Toronto, where he has lived since. Mr. Dunkelmann commenced his present business as a wholesale clothing manufacturer.

(Continued on page 57)

THE CLOTHING BUSINESS

(This excellent dialogue was written by one of the officials in a large Jewish clothing manufacturing concern in Canada.)

The Census Man called on "Mr. Schneider," a wholesale clothing manufacturer, and with the usual insistence of a government collector, gathered a lot of information about the men's clothing industry which should be interesting to a great many Review readers whether they are directly or indirectly connected with that industry. A few of the questions and answers as well as the conversation that followed the interview is given here:

C. M.—Just how many men's and boy's clothing manufacturers are there in Canada?

Mr. S.—The Department of Trade and Commerce say there are 205 this year but there were 218 last year. 135 of them are in Quebec; 54 are in Ontario, the other provinces have only 16.

C. M.—How many employees does that represent?

Mr. S.—About 11,500.

C. M.—Tell me how are these distributed?

Mr. S.—Well, two large concerns employ 1240 or 10 3-4%. 58 concerns employ 9,000 or about 83% and 96 small concerns employ the balance.

C. M.—How much capital would you say was invested in the manufacture of men's clothing in Canada?

Mr. S.—Roughly, \$28,500,000.00. There are four firms with over a million in their business, and 9 with over a half a million. Half of the concerns however, have less than \$50,000 invested.

C. M.—That's interesting, how much business is done?

Mr. S.—Roughly, 50 million dollars. The thirty odd big concerns do half of this.

C. M.—How does Ontario compare with Quebec on production?

Mr. S.—Quebec does about 15 million, Ontario about 10 million.

C. M.—I suppose Quebec means Montreal; and Ontario, means Toronto?

Mr. S.—Not exactly, although that is largely so. Quebec City, Sherbrooke and Victoriaville are large centres in the Province of Quebec and Hamilton is important too in Ontario.

C. M.—Thanks, Mr. S., for your information. I never had any idea that your industry was such an important one. Do you mind if I ask you a few more questions about the business itself?

Mr. S.—Not at all.

C. M.—Where has the industry made its greatest strides?

Mr. S.—I would say that in the United States, the clothing industry has reached its highest peak. Manufacturing as we know it to-day started about 1800 when the house that is now Hart Shaffner and Marx came into existence. From that time on, there has been a steady growth and a development in machinery that took the industry out of the small store tailor shop to the important position it now holds. The years 1914 to 1919 saw the greatest development. Today the United States makes over ten times as much clothing as Canada.

C. M.—In Canada, what is the nationality of clothing employees?

Mr. S.—Russian Jews predominate, French Canadians next with Italians a close third.

C. M.—Where do you get your materials?

Mr. S.—While we try to give Canadian woollen and cotton mills our business, the United Kingdom still supplies the bulk of our imports. Our present Government have given our Canadian mills wonderful tariff protection and perhaps the day is not far distant when we will wear 100% Canadian clothes.

C. M.—Is your industry mechanized on a par with other industries?

Mr. S.—I would hardly say it is. There are still many operations that must be done by hand, for example, the shoe industry has far outstripped us in the employment of machinery. However, we are rapidly changing our old methods and the 225 operations that go to make an ordinary suit will perhaps be some day combined and cloth will go in one end of a machine and suits will come out the other. I am afraid I won't see this but one can never tell these days.

C. M.—You people always seem to be having labor trouble; why is this so?

Mr. S.—That's a big question and we must go to the roots of the subject to understand it. First, our employees are a clever, ambitious class of workmen, never entirely content to work for the other fellow. The Clothing worker is always scheming for the time when he will have an establishment of his own. He will scrape a few dollars together and

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with his wife and children start a little factory. Content to work for mere wages he undersells the large concerns and that is the beginning of most of the ills in our industry. I must say, however, that the union known as the Amalgamated Clothing Workers of America, has been a tremendous force in the betterment of this particular ill. No one will deny that this powerful organization, owning banks, printing newspapers, owning apartment houses, have been the outstanding factor in the improvement of the standards of living of our work people. They have introduced into an industry that formerly enslaved its people, the 44-hour week, collective bargaining, dispute settlement boards and have insisted on sanitary workshops wherever they have jurisdiction. It is true that all this was not achieved without the strong arm method of strikes, etc. That is perhaps why you think we are always having labor trouble.

C. M.—What is your outlook on the immediate future of the Clothing business in Canada?

Mr. S.—When world conditions right themselves, Canada will be far on the upturn of the wave of prosperity. In the clothing industry we will share in the general improved conditions. Increased purchasing power will be reflected in a better dressed Canada and the present depression in the clothing business will give way to a natural healthy business situation. The lure of cheap clothing will be replaced by a genuine demand for well-tailored ready-to-wear clothing. Distribution methods will undergo considerable change. While I do not think that the chain store will ever supplant the specialty shop, it will always be a big factor. Installment buying will carry a stigma of improvidence and the healthy, well-paid Canadian workman, farmer and business man taking just pride in his appearance will buy his personal requirements from the retailer in his community whom he knows, and who can serve him best.

C. M.—I thank you.

The acid test for the new tariff, so far as Quebec is concerned, is supplied by the textile industry. All its branches included—cotton, silk, rayon, and woollen.—It ranks first in the province as an employer of labor, and is only exceeded in respect to capital invested by the pulp and paper industries. Altogether, during the past year, it has furnished a living to some 18,000 of the province's workers, and has engaged a total capital of more than \$71,000,000.

The Dominion Textile Company, Limited, is the largest single employer of labor in the Quebec cotton industry. Its plants at Montmorency, Hochelaga, Mt. Royal, Verdun, Magog, Sherbrooke and Drummondville provide jobs for 8,000 out of the 14,000 workers registered in the cotton plants in the province. It thus ranks as one of the key industries in the textile trade. How has it been affected by the tariff changes? Rather, perhaps, how have its employees been affected? Have the higher rates of duty meant anything to the bulge of their pay envelopes?

The answer can best be given by quoting directly from the company's own operating statistics. For the week ending September 6 prior to the tariff changes, the operating ratio for all the plants stood at 50.73 per cent. Two weeks later, a few days after the new duties had been announced, it had climbed to 64.61 per cent. From that time forward, as the new tariff became an increasing factor in Canadian business, the ratio climbed steadily. By November 22 with the extension of time allowed by the Government for bringing in imports under the old rates weeks past, and imports virtually excluded, the ratio had climbed to 92.92 per cent. The peak of operation was reached in December, after which the usual holiday shutdowns for stock-taking and repairs to machinery took place. Operations are now being resumed on a more and it is the expectation of the management that a ratio of 90 per cent or better will be maintained through the Spring season.

The showing of the tariff in this case, accordingly, is a 42% increase in the volume of the company's employment between September 6 and November 22, a period of some 10 weeks. More than 8,000 workers are

affected by the change. From working three or four days a week they have come into the enjoyment of practically full time. The average wage in the cotton industry, men, and women, and learners considered, is in the neighborhood of \$20 per week. The difference wrought in the Dominion Textile wage bill by increasing their operations from 50% capacity to 92% capacity would, accordingly, total some \$67,000 weekly. A tidy monthly dividend for the tariff to be paying out to employees less than three months after it has commenced to work for them.

The immediate stimulus which the tariff has given is regarded by the cotton industry, however, as but a foretaste of benefits yet to come. The trade bases this belief on its experience with its market. In the past a mill has shown its samples to its customers and come away with a share of their business. Just how great a share has not always been a cause for congratulation. Statistics show that prior to this year Canadian textile buyers have filled only about 40% of their requirements from the country's mills. The reason has not lain in any defect in the quality or attractiveness of the Canadian product, but in the desire of the buyers to secure exclusive patterns. They felt they could not accomplish this by ordering from the Canadian mills, since their ranges were available to anyone in the trade. Consequently they have gone largely to the United States to secure their novelties.

The Canadian mills have watched the loss of this business for years, powerless to prevent it. No opportunity would even be given to them to bid for it. A buyer in search of an exclusive pattern would not divulge his mission until he had landed the goods on his shelf. By that time it would be too late to divert the business to Canadian workers. Now, however, with the advent of the tariff increases, this situation is entirely changed.

"The most hopeful effect of the tariff increases," said one of the executives of the Dominion Textiles, "is that we are now getting a chance to bid for this business. Customers are coming to us with patterns which they have been buying in the United States, telling us that they can no

longer afford to buy them there. We have been busy making sample pieces and, presumably, we shall get the business as soon as present stocks are exhausted."

One of the leading industries in Sherbrooke is the Paton Woollen Mill, manufacturers of woollen cloths. Not for years, until late this fall, had this great plant been in full operation. It is running now, however, at capacity and only the tariff, its management states, is responsible.

Since the Bennett tariff was put into effect the company has tuned up looms idle for many years and has added 125 hands to its staff. Its weekly pay-roll has increased by \$3,000. Now a further increase in operations is in prospect. It will mean the employment of 50 more hands and an additional increase of \$1,500 in the weekly pay-roll.

A concrete example of the benefits of the new rates of duty was furnished to the Monarch Company recently when, for the first time, it was able to secure the hosiery order which a large Canadian buyer had been accustomed to place annually in the United States. The order made possible the immediate resumption of 26 knitting machines which had been idle for months, and gave them sufficient work for a five-month period.

The consumption of woollen cloth in Canada last year reached \$40,000,000, in which total the Canadian mills are represented by only \$10,000,000. The expectation of the mills, after a careful survey of the new rates and their prospective effect is that they will be able to increase their output this year to some \$30,000,000. Existing Canadian mills will not, it should be noted, supply the whole of this increase, as a substantial part of it will be represented by the output of Britain and United States mills which will be operating in Canada. But, although Canadian capital does not thus stand to secure the entire benefit of the increase, Canadian labor will, since only a few Britishers and Americans will be employed in the role of instructors.

There is also developing in both the woollen and cotton industries a substantial increase in employment in their hosiery sections, which cannot be measured with any degree of accuracy, due to the extent to which the Canadian mills have lost track of the hosiery markets in recent years. Without considering this, however, and simply on the basis of a \$20,000,000 increase in its cloth production, the woollen industry will be able to add approximately 5,000 to the ranks of its workers during the present year.

The rayon industry:

This industry is not so well organized statistically as the cotton and woollen and so far has not committed itself to any statistical forecast. Last year it operated to 80 percent capacity. This year it expects to maintain capacity operations. While just what additional employment this will mean has not been worked out, some 2,000 hands is given as a Conservative estimate.

It is not too much to say that the adoption of high protection has made Canadian commercially self-conscious. By proclaiming to the world that the country's manufactured products are, in the main, sufficient to the country's need, Parliament has not only placed Canadian industry upon its mettle, but has also endowed Canadian products with a new interest in the eyes of Canadians. There is conscious national pride in the fact that the country is entering upon an era of enlarged economic independence. This sentiment is intensified by the severity of the lesson which the recent unemployment crisis has impressed upon Canadians: they have come to realize vividly that in buy-

ing imported goods when they could buy Made-in-Canada goods they are robbing their fellow-Canadians of bread.

In the textile industry the new employment resulting this year from the tariff, providing it is only reasonably effective, will mean a total of 18,000 new jobs. Last year's average wage in the industry, men, women and learners considered, was a little in excess of \$900. On such a basis, this year's disbursement of wages to new employees, not considering the increase which full-time operations will bring to old, will reach a total of more than \$16,000,000.

What will these new workers do with their sixteen-odd-million dollars? The question should be, rather, "What will Canadian industry do with it?" For the workers cannot hoard it; they must spend it on the necessities and comforts of life. Inevitably it must pass down the channels of Canadian trade, creating new buying power amongst those whom it reaches in the course of its turnover.

To the cotton makers the tariff opened up a potential market, according to last year's import figures, of \$32,000,000; to the woollen mills a possible market of \$42,600,000, to the silk mills one of \$13,000,000, and to the hosiery mills one of \$4,800,000.

Canadian Celanese has a plant which already employs in excess of a thousand workers, it immediately broke ground for a new \$2,000,000 extension, which has since been taking shape steadily until now a new dyeing house and a new weaving unit stand as imposing additions to the company's already impressive group of buildings.

Throughout recent months, when unemployment in Drummondville has been at its worst, upwards of 250 otherwise idle men have been kept working busily upon the Celanese extensions. In addition the building supply trades have had one of the worst years in the past decade alleviated by the development of this \$2,000,000 program, for all plant materials, as well as all possible machinery, are being purchased in Canada.

When the new units are completed the company will enlarge its operating force by 2,000. For this additional employment the tariff will be directly responsible. Until it was changed the industry was fighting a losing battle against a deluge of imports from the United States, Great Britain, and even from Japan. During the 12 months ending October 31st last, notwithstanding that the period has been one of acute trade depression, imports of artificial silks and artificial silk fabrics increased from \$12,946,047 to \$13,636,760, this increase in total value occurring despite substantial declines in price values. Although technically one of the best equipped of Canadian enterprises, the rayon industry was operating at a loss and its report at the end of each year could be found summarized in the red figures of the deficit column. Without the raising of the duties on artificial silk fabrics from 35 to 45 percent and the additional impost of 40 cents per pound on the finished product, the Celanese Company, in place of erecting its \$2,000,000 addition, would have had to close down a further battery of looms. To the credit of the tariff in this industry, accordingly, is not merely the creation of 2,000 new jobs and the provision of a substantial construction project to help a municipality tide over a period of unemployment, but also the saving of the jobs of scores of loom hands, who would have been laid off had the tariff not intervened.

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Montreal

chants and Manufacturers Inc., of the United States, the concern operates one of the four mills in Quebec which both weave and dye silk fabrics. Established in this country a little over a year, it employs at present some 350 workers.

As soon as the new rates of duties were announced, the Associated company broke ground for a new addition to cost \$350,000 and to house 125 new looms. All materials for the construction work were bought in Canada. Once again the extension served to alleviate a local unemployment situation and this time a wide area benefited. Workers from Three Rivers who had been thrown out of employment by the depression in the paper industry there, were able to secure jobs. The company expects that the new plant will be ready for occupancy early this spring.

An atmosphere of enterprise and optimism prevails in Louiseville. The prospect of 375 new jobs is not without its significance in a town with a population of 1,772. Louiseville confidently anticipates a boom. The people are looking for it and the merchants are preparing for it. They realize that a weekly purchasing power of between \$5,000 and \$6,000 is to be added to the community and they want to be in a position to cater to it. Thus, because the town's main industry is about to prosper, local merchants are already furnishing a corresponding stimulus to prosperity to other industries which furnish the commodities and services which Louiseville citizens use.

J. H. Marx, president of Associated Textiles, discussed the company's outlook. The plant already erected was but a commencement, he said, if

the Government adhere to its policy of an adequately protective tariff.

Closer to Montreal in the town of Granby is the factory of Carl Stohn, Limited, where fancy upholstery and drapery fabrics are made. The company was started in 1926 and, in spite of keen competition from Czechoslovakia and goods coming in under the French treaty, it has succeeded in maintaining itself and even in achieving a moderate growth. By last Fall it had increased its original 12 looms to a total of 56.

The directors of the company had always contended that this growth in the face of foreign competition was but a pledge of what could be accomplished if only the home market were properly protected. The Conservative Government took them at their word and gave the requisite protection. Ten days later, on September 26th, the directors met and voted to spend \$300,000 — practically all of it in Canada — on extending the plant. The loom capacity is to be increased to 196.

Already the company is working 24 hours a day, a condition it has not enjoyed since it was organized. It is employing 125 workers, but will increase the number to 200 as soon as the new wing is ready for occupancy.

Other Quebec firms, while they have not added to their premises, report that they are increasing their scale of operations and employing a productive capacity which for years has lain dormant. Thus the Bruck Silk Mills, which operate on an important scale at Cowansville, are now working to full capacity day and night, although prior to the new tariff their operating ratio was only 70 per cent by day, with no night work. The Consolidated Silk Mills at Ste. Hyacinthe have added 33 to their staff since the changes went into effect and are working 80 looms by day and 50 by night, whereas they were previously working 50 looms by day only. Over in Valleyfield the Brupbacher mill is working to capacity, employing 150 hands, whereas a year ago it did not exist.

PASSOVER BRIDGE

Chebra Kadisha Sisterhood met in the Community Hall, March 10, with the President, Mrs. J. L. Greenspon presiding. Mrs. Ram was appointed convener, assisted by Mrs. Gordon, for the Rummage Sale, which will be held after Passover. Mrs. J. L. Greenspon thanked Mrs. P. Steinberg and Mrs. D. Greenspon, conveners of the recent bridge, and Mrs. P. Holchberg for selling the most tickets. Tea money, \$8. The raffle donated by Mrs. Brodsky was won by Mrs. P. Holchberg. Next meeting will be a Passover bridge, Monday afternoon, April 8, in the Community Hall.

J. P. COATS TRIMSTITCH

J. and P. Coats "Trimstitch" is a new mercerized bolllast thread for quick decorative stitching on your sewing machine. For best results with Trimstitch use it in combination with these other famous threads: J. & P. Coats, Sheen Bolllast Mercerized Thread, is made in size 60, in all the staple and fashionable bolllast colors, including those exactly matching Trimstitch. Appropriate for all firm fabrics of cotton, rayon, silk and wool.

J. & P. Coats and Clark's "Anchor" Best Six Cord White and Black Threads are made in a large range of sizes. Size 20 or 24 is ideal for use with Trimstitch for smocking, as it is strong enough to draw up as a shirring and hold securely. Ask for these threads at your favorite notion counter.

Special Instructions for "Trimstitch" For Monograms

Stitch from the right side, and follow the outside outline of the monogram first; then fill the letters in with several parallel rows of stitching. For bath towels and wash cloths usually the monogram is simply outlined with a bright colored thread; for instance, the deepest pink or the deepest blue in Trimstitch is used because the color appears less vivid when the stitching is partly concealed in the thickness of the towel. In stitching monograms on linens, the light pastel colors of Trimstitch may be used for the outside lines, and No. 10 white sewing thread for filling in the centers of the letters.

IT'S FUN TO CROCHET

Always crochet with J. & P. Coats or Clark's Anchor Cotton. There is something fascinating about crocheting. Once you start, the work just seems to fly and before you know it you have completed some lovely article for yourself or a friend. And there are many delightful things to be made—hats, bags, table runners, scarfs, and other countless articles that will add so much to the attractiveness of yourself and your home. We have a number of books that show how to make many attractive articles and we want you to have a copy. Send ten cents in stamps to cover mailing and fill in your name and address on the coupon.

The Canadian Spool Cotton Co.
270 LaGauchetiere St. West, Montreal.
Enclosed find ten cents in stamps to cover mailing my crochet book. I am interested in making a
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As it is with wine, age bespeaks in a large measure of the merit of a business organization. For it must be reasonable to infer that a business that has continued in existence for over a century and more particularly so in this changeable New World, must have mastered at least some of the principles that are essential to business success. In the mind of the writer there are two vital factors that must go hand in hand together, viz:—mastery of all the technical details of one's own business with the resolve that the customers' interests shall always remain paramount.

Few business concerns could be found to admit that their own organizations do not fully subscribe to these two fundamental rules, yet careful enquiry would disclose in very many cases, that while the intentions are good, the actual practice of these principles leaves much to be desired, and the larger the organization, the more difficult it becomes.

The first requisite is that the chief executive shall be a man with a full practical working knowledge of every detail of his business, this puts him in a sound position for giving orders and instructions, he is not dependent entirely on the technical knowledge of subordinates. It is unfortunate that so few business heads (and I speak solely of manufacturing lines) possess this very necessary advantage. To the practical executive, no man can come to his desk and say, "this cannot be done," or "it must be done this way". In a thousand ways this practical experience serves both the interests of his customer and himself.

The second fundamental is to cease to look upon the customer solely as one from whom a profit must be extracted, for if a customer be truly served in every respect, then profit

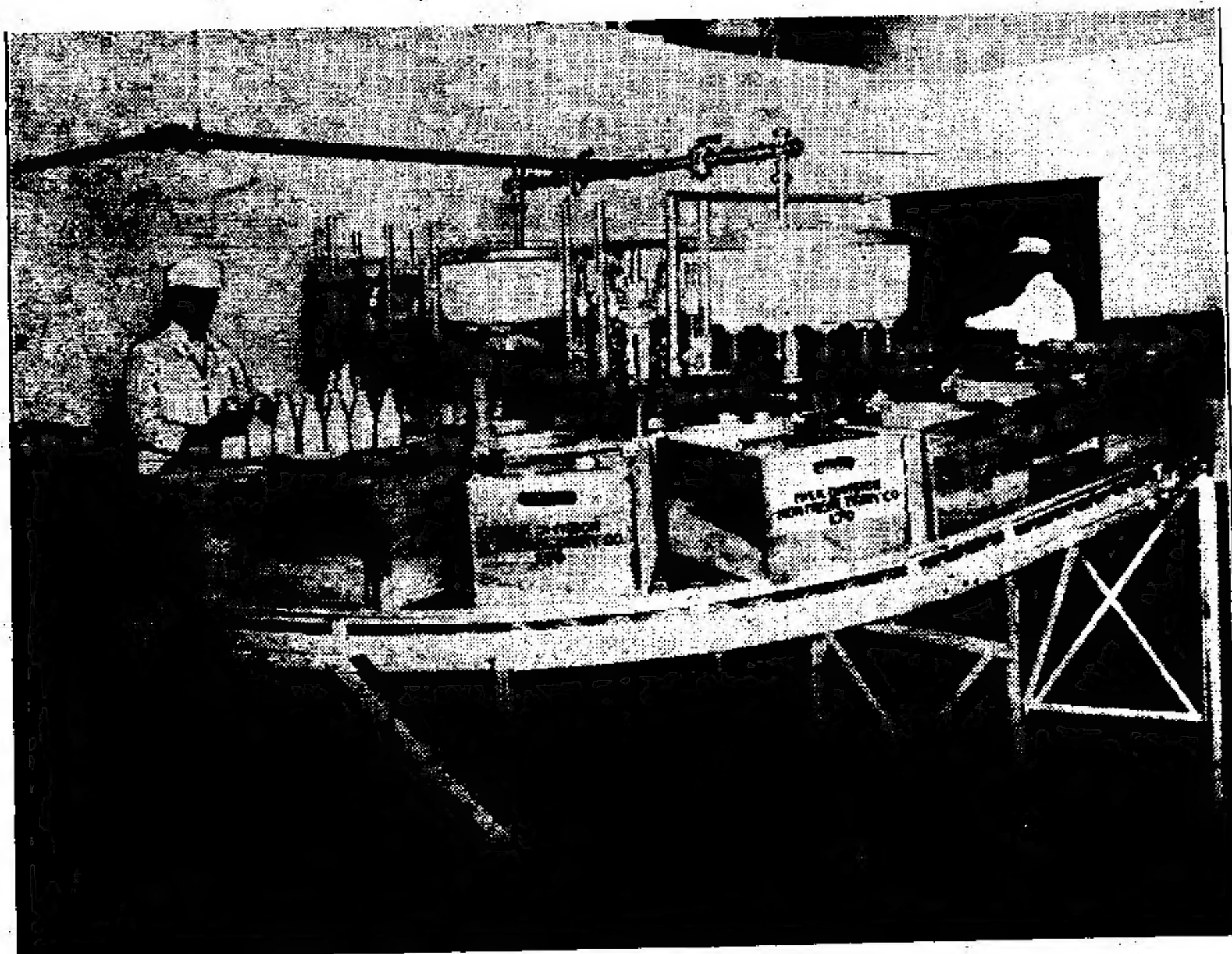
naturally follows and relations continue along friendly and enduring lines. Once the goodwill and confidence of a customer is lost, friendship and profit go with them.

There is another qualification, hardly less important than the other

A View of New Montreal Dairy Plant

two, and that is a reputation for sound human relations. To be able to harmonize and co-operate with all classes and creeds, amongst one's fellow citizens, is not only desirable, but in this cosmopolitan city of ours is in fact essential to longevity in

business. They were indeed far-sighted people who adopted for our City's motto "Concordia Salus" and for the friends I have blessed been with, and the happiness they have given me. I rate myself a 100% success, and lucky man.



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The firm of Cotton Threads Limited, Manufacturers of Sewing Threads for practically all types of machines, such as are in use in all the Manufacturing Trades, specially however, for the clothing, whitewear, fur, shoes and Hat Manufacturers.

Mr. Chester F. Wood might claim to be the Senior, as far as the Manufacturing Trade is concerned in Eastern Canada, having travelled extensively for five years, with Messrs.

from Coast to Coast — the Head Office and Factory being situated in Montreal, but carry a made-up-stock in all branches, which give them the opportunity of being of service to their large trade all over Canada.

Mr. Wood is in charge of the Quebec and Montreal Branches, which through their Salesmen take care of the Provinces of Quebec, New Brunswick, Nova Scotia, and part of Eastern Ontario, and the Western Division, which comprises Toronto and Winnipeg Offices, under the Management of Mr. S. F. Pocock.

THE AERO RADIATOR

Aero Radiators are the outcome of several years' study and experience in practical heating and in actual fabrication. The Double Radiating Surface of each column has achieved the dual purpose of reducing the Space occupied and the Quantity of Water required.

The Double Concentric Cast Iron Surfaces have insured the maximum results obtainable in Ordinary Radiation Plus the Acceleration of Air Displacement through the action of the Natural Draft due to the Flue Effect of the Interior radiating surface.

The consequent increase of the Coefficient of Heat Transmission brings about a marked Acceleration in the circulation of Hot Water Systems, which in turn increases considerably the rate of Heat Absorption at the combustion chamber.

Every effort having been bent toward retaining in the Aero Radiator characteristics in keeping with recognized practice, extreme simplicity of construction has been achieved, with Standard All-Cast-Iron sections, Standard nipple connections, and Standard plain lines in design.

The perfect connections between the one-piece main section casting

1930 WIRE FIGURE SHOWS GROWTH OF COMMUNICATIONS

Telegraph and Cable Traffic Assumes Huge Proportions

RADIO BROADCASTS

Concert Transmission Important Feature of Company's Service.

Modern communication methods as interpreted by telegraph, cable and radio-broadcast, form an important part of the service of the Canadian Pacific Railway Company to the public of Canada and other countries, and have been steadily developed to keep abreast of the requirements of the day.

In 1930, through 1642 offices in Canada, 5,761,694 messages were

and the two-cast-iron inside tubular parts have proven to be absolutely leak-proof under 300-lb. pressure. Every section undergoes a 200-lb. pressure test before being released to the trade.

The Aero Radiator presents an appearance of unassuming and sturdy elegance which is very appealing and quite symbolical of its incomparable efficiency and economy.

Care has been exercised to avoid undue reduction in the volume of water, in keeping with the policy of retaining substantial margins throughout.

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sent, and 5,512,446 received, exclusive of service messages in connection with the company's operations. Cables sent totalled 340,408 and cables received 313,854. The total wire mileage, including carrier system, was 234,404 miles. The pole mileage was 17,718 miles, or a total of 708,720 poles.

A Huge Task

It is interesting to note that while the number of telegrams quoted above is the number actually handled, the average relay on a message is 5½, therefore the true total of "operations" would be 31,524,317 for telegrams sent, and 30,318,453 for those received. The total personnel of the Telegraph Department is 2,681 officers and employees.

Train telephones are operated over 8,965 miles of the company's wire and this arrangement enables any train crew to make immediate connection with the train dispatcher at any time by means of portable equipment carried on trains.

Radio Programs

Outstanding among the accomplishments of the year which has just closed is the installation of the radio program transmission system covering the Dominion from Halifax to Vancouver, comprising a total of 37 repeater stations, serving a chain of 21 broadcast stations, which bring to the public the programs originated by the company through its various troupes of artists, outstanding among which are "The Musical Crusaders" and "Melody Mike's Music Shop."

Growth of the telegraph system, keeping pace at all times both with the needs of the railway and of the public, has been something of a phenomenon, when it is realized that the year 1887 saw only 435 offices in operation, handling a total of 576,480 messages, as against the astounding figures for the year 1930.



CHESTER F. WOOD

Helding, Corticelli Co., and the past twenty-years with Cotton Threads Limited.

Cotton Threads Limited, have selling Offices that take care of sales

A-VERSATILE ARTIST

(Continued from page 14)

too individualistic. His work must be universal; it must give the feeling of a nation suffering. . . Russia's barren wastes, a rickety road, a tumble-down cart, a shabby peasant kneeling beside a dying horse. . . Universality. The sorrow of not one peasant but of all peasants: the "Sorrow of a Nation" he called it.

This slight man of average height and weight is imbued with art and all subjects pertaining to art. He doesn't spell his life's work with a capital "A" either; but his sincerity is unquestionable. His preferences in books are mostly found in good contemporary writers. He likes Dreiser, Anderson and Lewis of the Americans. Shaw, he feels, is the English master. Of current continental writers he knows little, although he is solidly grounded in the classics of other centuries. Of the American artists, he feels that Sargent is far and away the outstanding technician. In the Jewish field, Auerbach-Levy and Struck, do not cause his heart to beat faster although he feels it unethical to state an opinion on contemporary men in his own field. He's not a critic, he insists; he wishes to create.

The drawings which appear on these pages are not his best work, by far, I feel. After looking over more than a thousand Lubovskys, I must tell you in all fairness to the artist that especially the Jewish subjects of his which you see here are *not* representative of what the man has done and what he can do. They are merely reproductions of some charcoal crayons that he was commissioned to do for illustrative purposes. Lubovsky knows, above all, how to catch the plaintive Jewish face, the Jewish manner, the Jewishness of the scenes he portrays here. Look at the light and shading he has put into the *schule* subject. How clearly

he has caught the sacred holiness of his characters and how well he has balanced them to center on the story he wants his picture to tell. As he told me, when I asked him how he had "caught" just that certain something which moved me, "the expression, in art, is everything." Anyone, he reminded me, can play a violin, but only Kreisler makes a complete heartache in every note.

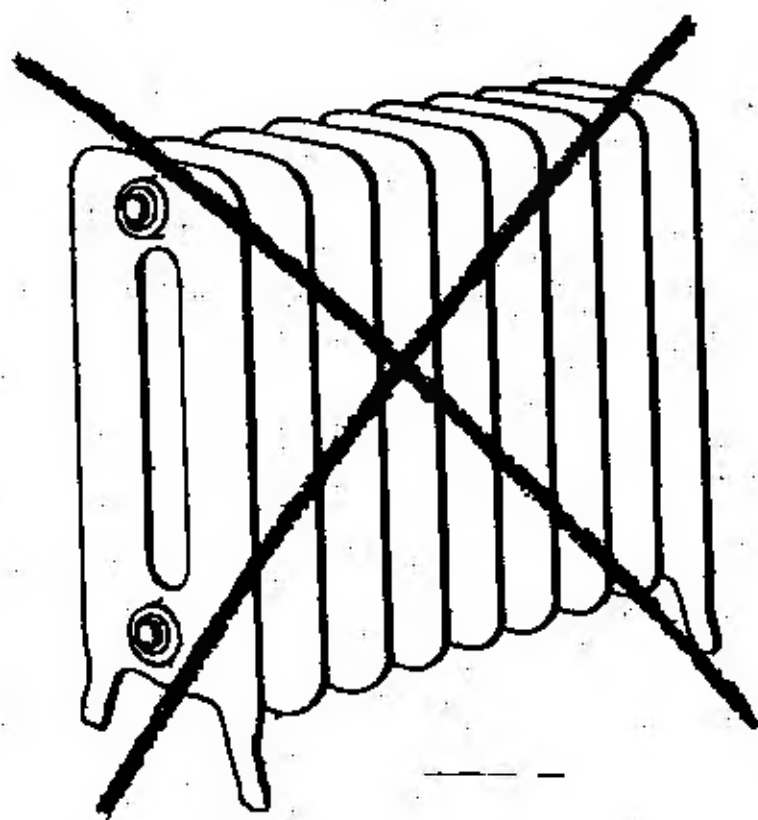
His preference is oils for serious work in painting, but his second love is sculpture.

Some 30 odd years has seen Lubovsky an artist. Yet, as each canvas is completed, that age-old query comes to his mind: "Am I myself or am I not?" To be a true artist is his aim, his contribution to what he humorously calls humanity.

Since it was so unusual to come across an artist who had not "found himself" and who didn't think he was the "cock on the walk," I hurried to ask Lubovsky two questions: What is art? What is its purpose?

"To my mind art is primarily a sincere feeling for beauty or supreme truth clearly expressed in some concrete, tangible form; and, if the expression of the feeling be real art, it must produce in the observer the same emotions the artist experienced while creating it. The definition leads directly to some other questions: 1. Is art subject to change, like fashion? 2. Can there be various forms and manifestations of the same art? 3. What is 'Modern Art'? First, I believe that real art is eternal and universal. Secondly, if you grant me that art is 'The expression of emotion,' the modernists are off on the wrong foot when they try to paint, sculpture or write what they actually feel. I cannot see how it is humanly possible, although Rockwell Kent, perhaps, is the one man coming closest to it if it can be approached at all. Art must make one feel. That is its purpose and mission. It should not

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Trane Concealed Heaters can be had within the price range of the old fashioned radiator. You need not change your basement equipment to heat your home this modern way. Trane Heaters are far smaller in size and weight than the old style equipment. They are easily concealed in any type of wall . . . thus helping preserve the beauty of the room.

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Sketch of Main Entrance of Mount Sinai Sanatorium.

Architects:
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make one think, or still less, philosophize, I feel.

"Most of the efforts of the Moderns are, at the very best, to acquire knowledge, expressed through a sophisticated mind by means of some technical skill; the most important ingredient, emotion, almost always being totally absent. And, too, I feel, it is much less art than the crude efforts of the savages—the latter are at least doing their best and above all are perfectly sincere.

"What is the purpose of art? Well, in the first place, it is the inevitable product of self-expression of the artist. The artist, in producing a piece of art, rarely asks himself the question of what the ultimate purpose of his work might be. He never says to himself 'What will it accomplish?' He creates because he has the urge to do so. I'm not, mind you, talking about commercial work that appears in newspapers and magazines. We don't even have to go into that. But perhaps we should. It is to be deeply regretted that, owing to the inexorable conditions of our present day life, many a highly gifted individual hardly ever creates anything of real, lasting value; not because he cannot do better, but because he has to live, to eat, to have a roof over his head. It is a matter of common knowledge that many an artist, having accidentally painted, say, a horse and exhibited it, has to go on to the end of his days painting horses. Otherwise he couldn't sell. The public has for once and for all identified him with horses and they wouldn't buy anything else from his brush. Look to Kirmse and Dennis and their dogs. That is conclusive evidence."

"It's a pity that art cannot be subsidized by the government as it is in some countries," I ventured.

"True. Very true. Art, good art, should not be sold, and certainly not to private individuals who bury master-pieces in their homes for

their own pleasure. Art belongs to the nation; or better still, to humanity.

"Is there a school we can call Jewish Art?" I asked.

"I believe not. The Jewish artist does what all other artisans do: becomes a part of the country in which he lives. Is there a distinct Jewish science or a distinct Jewish music? I'm afraid not. While there have been great Jews in both science and music, their contributions have always been made as constituents of the country in which they live. A possibility for Jewish art probably lies in the future of Palestine, for there, whatever the Jewish artist does will be distinctly Jewish. . . But why should there be Jewish art, science or literature? Aren't all these things universal?"

This man Lubovsky is truly the idealist. His manner, his face, his work breathes it. One thing he said to me as I left his studio overlooking the East River in New York has kept turning itself over in my mind. When you see his forthcoming one-man exhibit think of Lubovsky for these words:

"From time immemorial it was art in one form or another which, by groping at first in the dark, found the way out of the difficulties and solved the appearing problems of mankind; exercising its ennobling and elevating influence upon humanity. And even now, every new discovery and invention in the world of science is first and foremost the direct result of art because the scientist sees his hypothesis first in his mind, his imagination—which is art. In other words, the expression of intuition is art; its verification by facts is science. And that is why I feel, with all my heart, that the purpose of art is the creating and furtherance of happiness and the ultimate betterment of mankind." (*Bnai Brith Magazine*)

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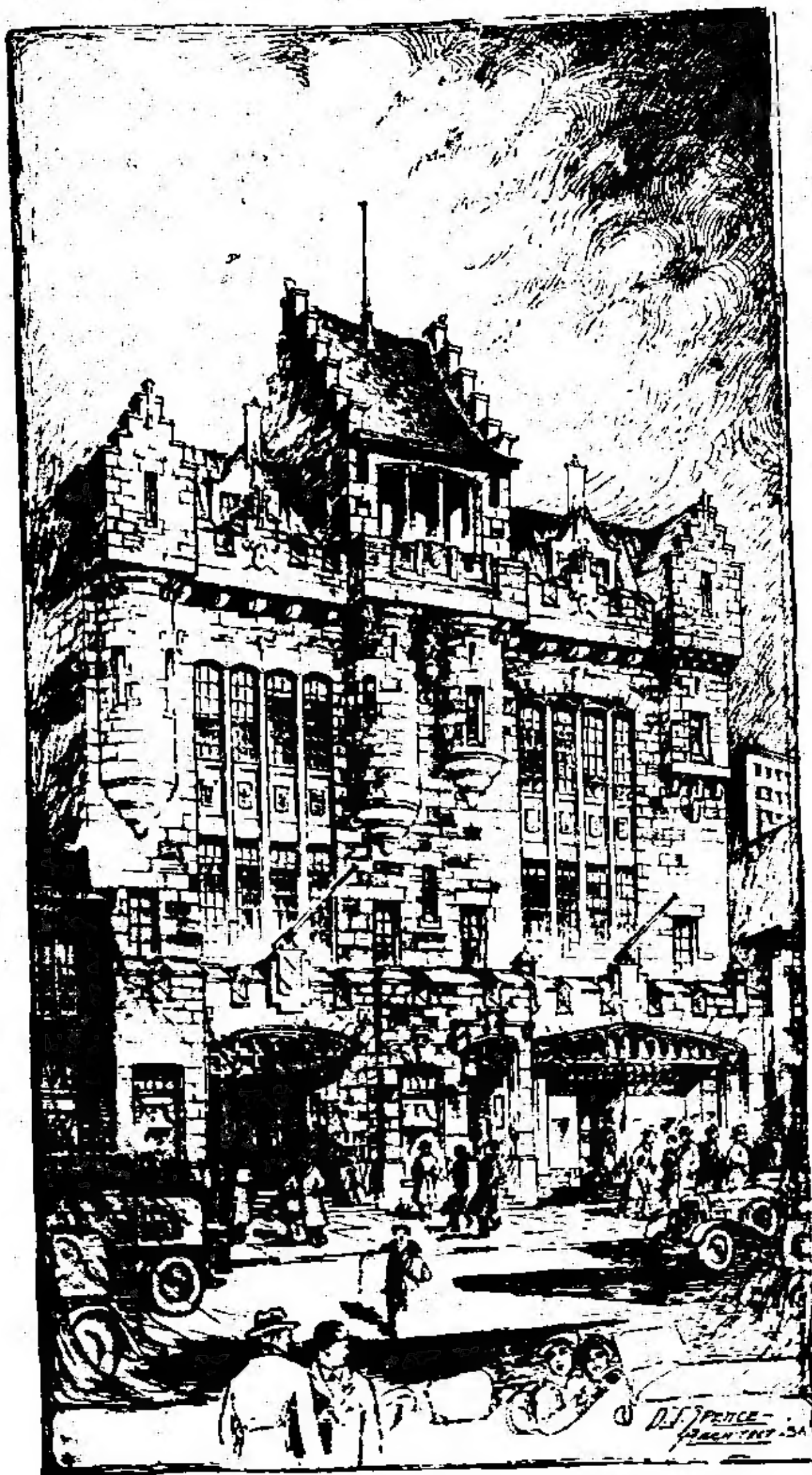
Distillers Corporation Limited Extend Their Handsome Offices in Montreal

Increased business and the necessary staff additions required to keep pace with it have within less than two years made it necessary to double the size of the handsome head office building of Distillers Corporation Limited and when the protective super structure of the contractors is removed from the property adjoining the present offices at 1430 Peel Street, passers-by will be able to admire a distinctive addition to the architectural beauties of the district.

The interesting front of the original building has been doubled in width and carried into the air another story and the Baronial type of architecture which gave the old-

er section such an impressive appearance has been adapted to the greater frontage and height in an even more effective manner which will attract attention as an example of a pleasant change from the vagaries of the strange and queer styles of what has lately become the vogue in modern business office construction and it will be with a feeling of relief that interested passers-by will welcome this fine example of an acceptance of precedent and an appreciation of beauty in the work of the old masters of architecture.

These buildings with their medieval lines and their old world air are in such striking contrast to



Head Office Building, Distillers Corporation Limited

SHOW CASES and STORE FIXTURES

FOR over thirty years we have specialized in high class woodwork. You will find Randall woodwork in Montreal's finest homes and office buildings.

We have facilities for the largest installations and finest quality. Expert designers, prompt delivery.

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Marble, Tile
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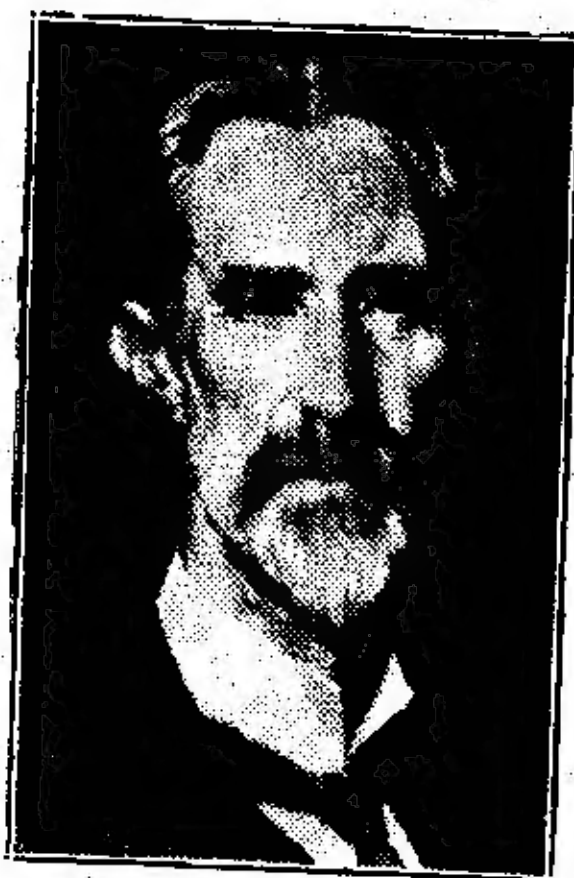
**The SMITH MARBLE
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their surroundings that one is curious to know their reason for being.

To the student of architecture and the history of ornament, who is familiar with the language in which it is written, the story is easily read and understood. It is, however, none the less interesting and instructing to the layman, for the development of the Distillers Corporation in Montreal is intimately associated and bound up with the history of our city and country.

The phenomenal growth of this Company in the past presented a real problem for the location of its



Wm. H. Ross, O.B.E.



Allan Bronfman.



Samuel Bronfman.

headquarters and the centralization of its executive.

Peel Street, in the heart of the up-town district, was decided upon as being the best location for City, Province and Dominion.

Having selected the location, the next problem was a proper and suitable setting and design.

For a company with its close affiliations with a long line of British interests and Scotch traditions, it was thought that a building of the "Scotch Baronial Type" would best express the past, present and future. The Twelfth Century Tower or Keep with its Bartizans, the

arched entrance and portcullis, present a background of age and distinguished ancestry. The massive masonry implies the solidity and strength of the present organization, while the formidable battlements, the projecting parapets and galleries suggest an aggressiveness that insures endurance for the future.

The first portion, built some years ago, was of the earlier period; the sort of building the Highland Chief first erected to establish his domain, simplicity, strength and defence being his principal considerations.

Following the same building traditions and customs, as the clan increased in importance and numbers and became more firmly established, and social intercourse with neighbors and even foreign peoples became wider and more general, more and larger buildings were necessary; therefore, additions were built to the original structures.

When these additions were required — it was in many instances often a century or so later — the social conditions had become more stable, there was less need of defence, there was more prosperity



W. B. Cleland



Parking Enclosure, rear of Apartment House, St. Hubert St., Montreal.

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Apartment House Yards, Auto Parking Spaces, Schools, Hospitals,	Residences, Estates, Playgrounds, Tennis Courts,	Athletic Fields, Game Preserves, Factories, Storage Yards,	Warehouses, Racetracks, Airports, Etc.
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SECURITY Chain Link Fencing adds actual money value as well as beauty to any property. It is absolutely non-climbable. Permits clear vision from within or without. Made of heavy gauge special Open Hearth wire, thickly galvanized with pure zinc, it is the toughest, strongest, longest lasting, heavy duty wire fence fabric made. *That's the reason you see Security Chain Link Fencing erected everywhere!*

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CADILLAC MOTOR CAR COMPANY OF CANADA LIMITED

Factory Retail Branch

1955 St. Catherine Street West
MONTREAL

and consequently more time for decoration and ornament.

During this stage of growth and development, the Scottish leaders were almost constantly warring with the British while some of them formed alliances with the French, so naturally their buildings show the influence of both the British and French builders of the period in construction and details.

All of which leads up to the present buildings, and in the Province of Quebec, and the City of Montreal in particular, what could be more appropriate and fitting than that this huge distilling industry should have its headquarters in a building showing a Scottish origin, British construction and development, with French elaboration of ornament and details, for such is the history of the Company and of our portion of Canada.

The front of the older building will remain unchanged except for the centering of the watch tower with its red tiled roof and the main entrance to the company's offices will still be through the original main entrance with its embrasured walls and under the heavy raised portcullis. The heavy rampart with its projecting battlement will be carried across the new addition which will house on the street level a fine store with two generous show windows. The whole store front architecturally harmonizing with the rest of the building.

The interior decorations of the new building will be in keeping with the interior decoration of the interesting older premises with its Caen stone walls and hand wrought iron balustrades and railings.

Building operations have not proceeded far enough to describe the details of the many interesting features which will be housed in the additional space provided by the new premises but the plans indicate that no details have been overlooked in providing sufficient accommodation for the increased staff of the company and its executives, directors and the visiting public.

From these handsome new quarters the multifarious details of marketing the following well known brands are supervised and planned: Old Parr, Green Stripe, Peter Dawson, Sandy Macdonald, Old Mull and Robine Dumas Scotch Whiskies, Burnett's V.O., S.O., Burnett's London Dry and Vicker's Gin; Seagram's V.O., "88" and "Fine Old Canadian" Rye Whiskies, Golden Wedding American Rye Whiskey and Old Log Cabin Bourbon Whiskey as well as a number of other Export Brands.

The following well-known British and Canadian business men are responsible for the marvellous progress this so recently organized business has made: President: Mr. William H. Ross, chairman and managing director of the British Company; Directors: Mr. Samuel

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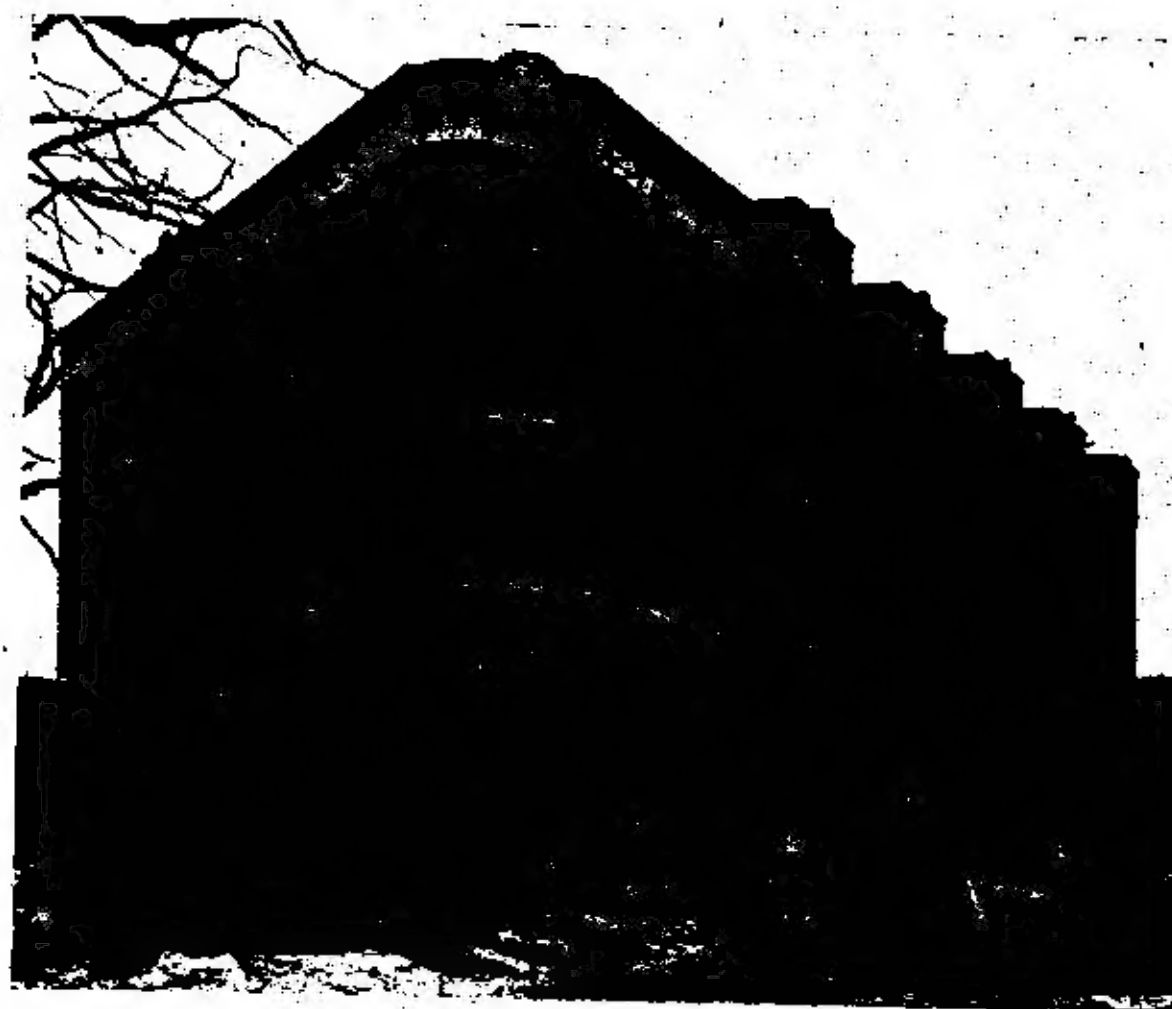
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Bronfman, president of the Globe Bedding Company, Ltd., of Winnipeg, vice-president of Brintean Investments, Limited, and a holder of large business and investment interest throughout Canada; Mr. Allan Bronfman, B.A., I.L.B., secretary-treasurer of Brintean Investments, Limited, and also largely interested in industrial and other concerns in Ontario, Quebec and

Western Canada; and Mr. W. B. Cleland of Hamilton, Ontario, who is vice-president of Distillers Company of Canada, Limited, (the holding company through which the British organization is connected with the Canadian one), and who was for several years general manager of the Ontario Government Liquor Dispensaries, Mr. Cleland has personal direction of the Sea-



This new apartment house constructed at a cost of \$175,000 on 4581 Old Orchard Avenue by Lancashire Land & Construction Co. B. Shapiro, owner. All modern equipped apartments consisting of 3 and 5 rooms.

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gram plant, while that of the Distillers Corporation is in charge of Mr. Samuel Bronfman.

To Mr. D. J. Spence, well known architect of Montreal, goes the credit of designing and plan-

ning this interesting building. McRitchie and Black were the general contractors for the old building and Anglin-Norcross for the new addition.



Apartment block at 4501-4503 Decarie Boulevard, at the corner of Terrebonne. The situation is in an exclusively residential district near the bus line and convenient to car service. These apartments are equipped with every modern convenience. Kitchens have Frigidaire and Kitchenmaid cabinets and include an attractive dining alcove. All principal rooms are finished with attractive panelling. Apartments are of 2-3-4 and five rooms. Builders and Owners — Laing Construction Co. Limited.



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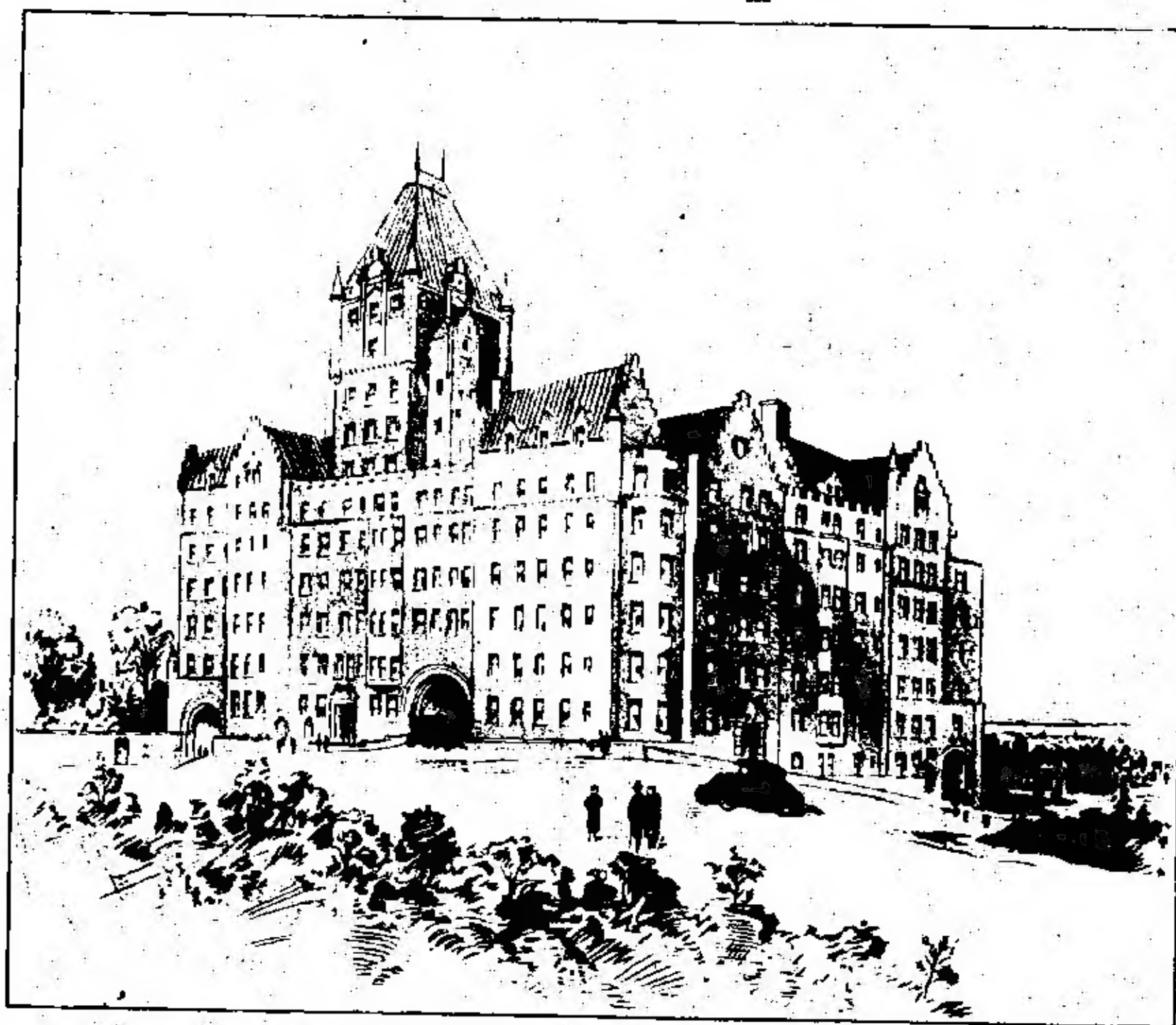


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CONSOLIDATED ELECTRIC CO. LIMITED

The Consolidated Electric Co. Ltd., is an old established concern with offices situated at 1158, St. Urbain St. and is under the personal supervision of Mr. B. Abelman, a man of great ability and vision, who achieved great success in a pioneering way. This concern has a well established

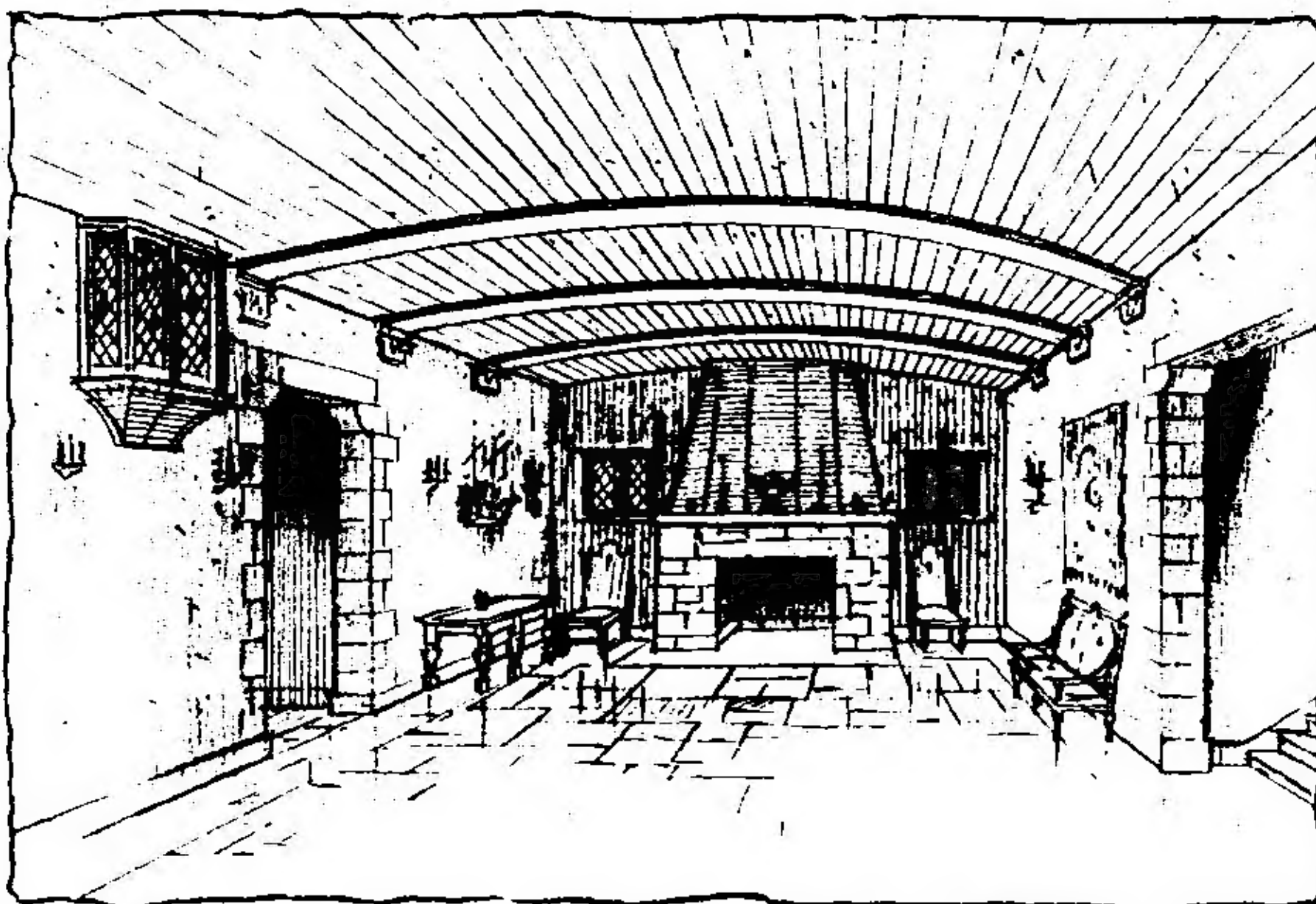
reputation and is well known amongst the builders and contractors, for whom this company has furnished electrical installations and executed work for a number of apartments and stores, as well as for a large number of private residences, having always paid particular attention to the building trade.

The following are several of the prominent builders and contractors

for whom this company has furnished electrical installations: Messrs. Nathanson and Kahan, apartment block on Van Horne Avenue, Messrs. Lazare & Lazaroff, apartments on Maplewood Avenue, Messrs. L. J. Boudoin, Ltd., apartments on Decarie Boulevard and Queen Mary Road, Messrs. Lancashire Land and Construction Co., Apartments on Queen Mary Road, Messrs. John

Dominique, entire block of apartments on Grand Boulevard and Sherbrooke, Mount Sinai Sanatorium and numerous others.

The said company is at all times ready to furnish any advice re-electrical installations of any type and will be pleased to submit prices, which are figured on a very close margin, to such organizations or contractors who are desirous of quotations.



An imposing though inviting individuality adds to the welcome of this magnificent entrance hall in the Trafalgar Apartments.



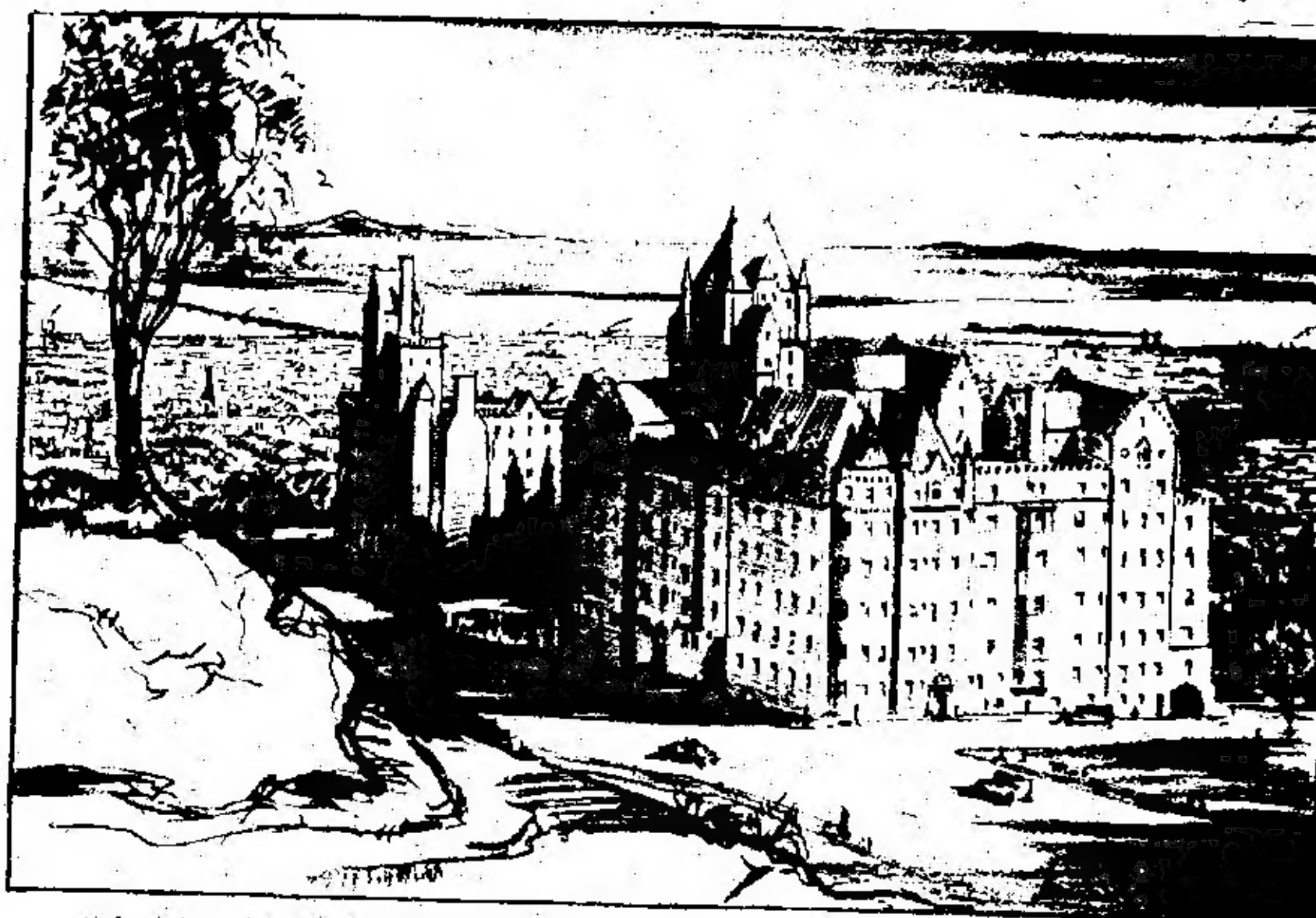
Maxwell Goldstein, K. C., Honorary President of Temple Emanu-El (left), and Michael Hirsch, of Montreal, who spent the winter in California.

FRIGIDAIRE IN TRAFALGAR APARTMENTS

Frigidaire is made by the world's largest manufacturers of electrical refrigerators, The General Motors. With offices, warehouse and showrooms at 608 Decourcelles, Montreal. Call at the showroom, learn all about Frigidaire models designed for home and apartment installation, get all information about the new "Cold Control" offered by "Frigidaire" only. This enables you to control the time required to make sparkling full size ice cubes, and to tap "Frigidaire's" surplus power for freezing unusual salads and desserts easily and quickly. Frigidaire Corporation have supplied Frigidaires for the Trafalgar Apartments on Cote des Neiges and Westmount Boulevard, for the Lancashire Land and Construction Co. apartments situated on Old Orchard Avenue corner St. Luke, apartment houses built by Laing Construction Company on Decarie Boulevard and other apartments recently constructed.

PROVOST VARNISH LIMITED

The Provost Varnish Co., 147 Nazareth Street, supplied paints, varnishes, shellacs and floor wax for many large apartment houses and buildings, some of which are:—apartment house on Queen Mary Road and Ponsard Ave., constructed by Greenberg and Buttermann; E. Lamy, Verdun; S. Lamy, Verdun; N. Gauthier, Verdun; apartment houses constructed by the Laing Construction Co., on Decarie Blvd., corner Terrebonne and on Victoria Ave.; Frs. d'Assise Gagnon, Des Erables Street; Burke and Constantineau, Park Ave.; D. Farrell, Oxford Ave.; E. J. Bedard, Ville Emard; and many others.



An interesting view of the new Trafalgar apartments as they will appear on completion.

W. LAJEUNESSE AND CO.

W. Lajeunesse and Co., wrecking contractors and Builders are situated at 1215 Papineau Avenue, just below St. Catherine Street. W. Lajeunesse and Co. are wreckers, lumber and timber dealers, and also specialize in structural steel, fabricated and erected.

They have supplied lumber and executed work for the Lancashire Land and Construction Co., Apart-

ments constructed by S. Chait and Co., on Decarie Blvd. corner of Cote St. Antoine Road and on Victoria Ave. Westmount, and others.

ALBERT LEGER, PLASTERING CONTRACTOR

Mr. Leger is very well known among the leading contractors of Montreal devoted to building construction. To many Canadian organizations, institutions and private property owners who have had occa-

sion to co-operate with him, the name Albert Leger requires no special recommendation; to them this name comprises the essential elements of satisfaction, workmanship! Mr. Leger completed the contract for the plastering at 4581 Old Orchard Ave., apartments for the Lancashire Land & Construction Co., and apartment house for Laing Construction and duplexes for F. X. Beaudry on Queen Mary Road. Res. 201 Fifth Ave., Telephone Wal. 0321 W.

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THE PROBLEM OF FREEDOM

(Continued from page 4)

Even the new social order that is being advocated to correct the economic inequalities can not claim to give meaning to life. The charm of every ideal passes with its realisation. Man's eternal spiritual hunger will not be satisfied by the solution of his economic problems. Humanity may soon expect a time when due to the accumulation of wealth and due to a further advance of science and industry, there will remain for man very little work to do. He will be free from pressing needs, and will have lots of leisure. Will arts and music prove better than the games and athletics of the old Roman, in checking the devastating effect of a purposeless life?—The old question "What next" will return to us, again, with such a vigor that it will rob the happiness of the masses. It may result in a moral degradation and in a general breakdown of civilization, unless something will be done to restore man's confidence in the spiritual value of the world and unless man will be shown to what he must dedicate his free and worryless life.

The vast Rabbinical literature written on Passover deals very little with the national aspect of this holiday, which commemorates the liberation and birth of the Jewish nation. Interpreting the symbolical meaning of the various rituals, our Rabbis sought rather to give us lessons in moral personal elevation. Chometz signifies the evil inclination; Matzo—the food of the soul; Pesach—God's Providence; Morer—submission to Fate. The Rabbis eloquently showed us in Passover a solution to man's greatest problem, the problem of freedom. Moses was first to tackle it. By giving freedom and endless leisure to twelve tribes of slaves, Moses performed a dangerous experiment. Yet he was successful. He gave them the ideal of Holiness "Kedoshim Tiehu", which filled their life with a noble purpose. Instead of working for the Egyptians, Moses bid them

work for the betterment of their own selves. He showed them that self perfection has to be the central and lasting motive in their life. In this way Moses solved the problem of freedom.

What was good at the time of Moses would be still better at our time. The ideal of a better humanity, the appraisal of life in terms of spiritual values, the purification of mankind by moral sublimation are to be the guiding lights on the path of man's progress. In the endeavor to attain those ideals, man will find real happiness and will attain the purpose and goal of his life. His freedom will, then, be a blessing; his life an achievement.

OF INTEREST TO TEXTILE BUYERS

Messrs. M. H. Coupey and F. M. Dan take great pleasure in announcing the establishment in Canada of a subsidiary of Messrs. Coudurier Fructus Descher, silk and velvet manufacturers of Lyon & Paris, (France), London (England) and New-York (U.S.A.) the management of which has been entrusted to them.

Messrs. Coudurier Fructus Descher are glad to approve of the opportunity of Passover to announce their

opening in Canada. They will carry stock in Montreal of fine, plain and novelty silks, also Lyon's velvets, transparent velvets, plain and brocaded.

Their reputation as creators of fashion is unexcelled, and their aim will be to bring their Canadian friends in even closer touch, if possible, with the trend of modern feminine fashions."

Messrs. Coudurier Fructus Descher's office and stock room will be located

in the Hermes Annex Building, suite 105, where they hope to welcome the trade very shortly."

ANNOUNCEMENT

Jean Cassiani, general contractor, brickwork and stone masonry contractor, have completed work for Laing Construction Company on Terrebonne and Decarie Blvd., and many other large contracts for the builders and property owners in this city.

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LIFE'S SPRINGTIME

(Continued from page 14)

velopment of a happy disposition. There are many people in this world who see no good because they do no good. They let their days pass in idleness, ease, and rest. Given only to rest and ease, their lives lack content; their lives lack significance and meaning. An unwholesome nature is the result of a meaningless life. What those people need is work—healthy work, work that shall keep hand and heart and head nobly busy. What those people need is not high-priced specialists in high-priced private hospitals where they come for rest-cure. Those people simply need work-cure treatment, not rest-cure treatment. Rest-cure makes them unhappy; work-cure will make them happy; it will introduce into their homes more cheer, more good-will, than can now be found with all the leisure hours on their hands.

Finally, there is still a third requisite for the development of a wholesome disposition: that is contentment. The lesson of contentment is a most invaluable one for people to learn. Some there are who are dissatisfied not so much because of the many things they have not, but because of the many things, their neighbors have. It was Socrates who said: "Whenever I see a fine display in a show-window, it pleases me to note how many things there are in this world I can do without." The dissatisfied would do well to get some of that Socratic Spirit. Or, they would do well if they would consider the words of a lady who was reported to have remarked one day that she had no time to pray for things she had not, because she was kept busy thanking God for what she has and for what she has had.

To summarize the interpretation we gave to Passover, let the Feast of Redemption bring home to us the idea of recommencement, renewal, beginning afresh, starting all over again; let us carry this thought with us: life, too, has its spring season; life is wonderful, and therefore, worthwhile.

BELL TELEPHONE EXPANDS IN TORONTO

In the face of world-wide recession in business during the year recently closed, Toronto achieved an increase in telephones and service amounting to 5,799 instruments.

Directly reflecting economic conditions significant of that trying period, it was necessary to connect about 60,000 and disconnect upwards of 54,000 telephones to attain that net gain.

This continuing increase in telephone development is perhaps evidence that the telephone-using habit is more ingrained in Toronto than in any other community of comparable size and importance.

According to the latest statistical records, as given out by W. J. Cairns, Division Manager of The Bell Telephone Company here, an average of 1,600,000 local calls are handled in Toronto daily. During the busiest hour, approximately 155,000 talks are held over the wires. Daily long distance conversations approximate 7,300, about 750 of which are crowded into the "busy hour." Out-of-town calls to nearby centres completed by local operators without the aid of "long distance" total about 3,300 on the average day.

Canada Leads

Canadians are the most telephone-talkative of all the world's countrymen, according to figures

Let us keep it so by—

Developing a wholesome attitude toward life:

By promoting good health:

By doing useful work:

By fostering a spirit of wise contentment.

Then will we look up to the heavenly hosts, and in the words of our sage will we say:

"Blessed be He who reneweth the months."

For, with the months He reneweth nature, and with nature, He reneweth man.

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just released by the Dominion Bureau of Statistics.

During 1929, for which year the Bureau's latest figures have been compiled, telephone talks in Canada totalled an equivalent of 257 conversations for every man, woman and child of the population. This is the highest average in the world, the United States being second with 230.7 talks per capita.

That Canadians are also confirmed believers in the value of

long distance telephoning is evidenced by the year's total of 37,851,600 out-of-town calls.

Of Toronto, it is a fact, established many years running and maintained at present, that this city is the best developed in the matter of home telephones of all the world's big centres. Of the 5,799 telephones added in Toronto last year, 4,203 were home telephones. There are now 138,056 of these residence installations here out of a total of 207,218 or 66.6 per cent.

COMMENTARIES

(Continued from page 2)

According to the glaring newspaper reports, the esteemed preacher-novelist finds the Hebraic God — a God of vengeance, etc.

We of course can hardly permit ourselves to believe that Dr. Douglas would, with one clear sweep, belittle the God-concept of the Old Testament in order to glorify the New Testament teachings. Knowing the doctor as we do — we are most certain that he would not stoop to a practice such as was frequently indulged in by bigoted and ignorant Christian clergy of a generation ago.

Dr. Douglas knows well that there is no single concept of God in the Bible. There are several concepts. Some are higher, some lower in the scale of religious development. It is therefore wrong to speak of "the" God concept of the Old Testament. There is no *single* concept of God. As Israel grew richer and maturer in its religious outlook — so in turn was its God concept deepened and purified. What loftier and more spiritual conception of God is there to be found anywhere than that of the Psalmist and the great literary Jewish prophets?

Dr. Douglas we know has a fine sense of humor. Perhaps, while in a humorous mood, he permitted himself to offer some opinion on the primitive God concepts, in accordance with their historical settings, found in the vast literature of the Bible. A newspaper reporter took him too seriously with the result that there has been a flood of newspaper publicity.

THE VATICAN CALLS A JEW

A Russian Jew from Polonia, a Hebrew scholar, has received an appointment from the Pope as librarian of the Vatican's Hebrew Library and also as instructor to the young priests attached to the Holy See. This is not the first time that the Vatican has summoned a Jew to serve it in some cause or another. History records that Pope Alexander III employed Jehiel a descendant of Nathan ben Jehiel, as his secretary of the treasury. Leo X employed Jews as physicians and as artists in his court. But what is most interesting about the recent appointment of Naftali Fried as librarian, is the fact that he comes to Rome on the condition that the Vatican will provide a kosher kitchen for him and permit him to abstain from work on Jewish Holy days and even arrange to have minyon when necessary. All this indicates a tremendous lot of liberality on the part of the Vatican. Would that the loyal followers of Catholicism, wherever they may be, emulate such practices of liberalism and appreciation for Israel and Israel's religion.

COMPLIMENTS OF THE SEASON

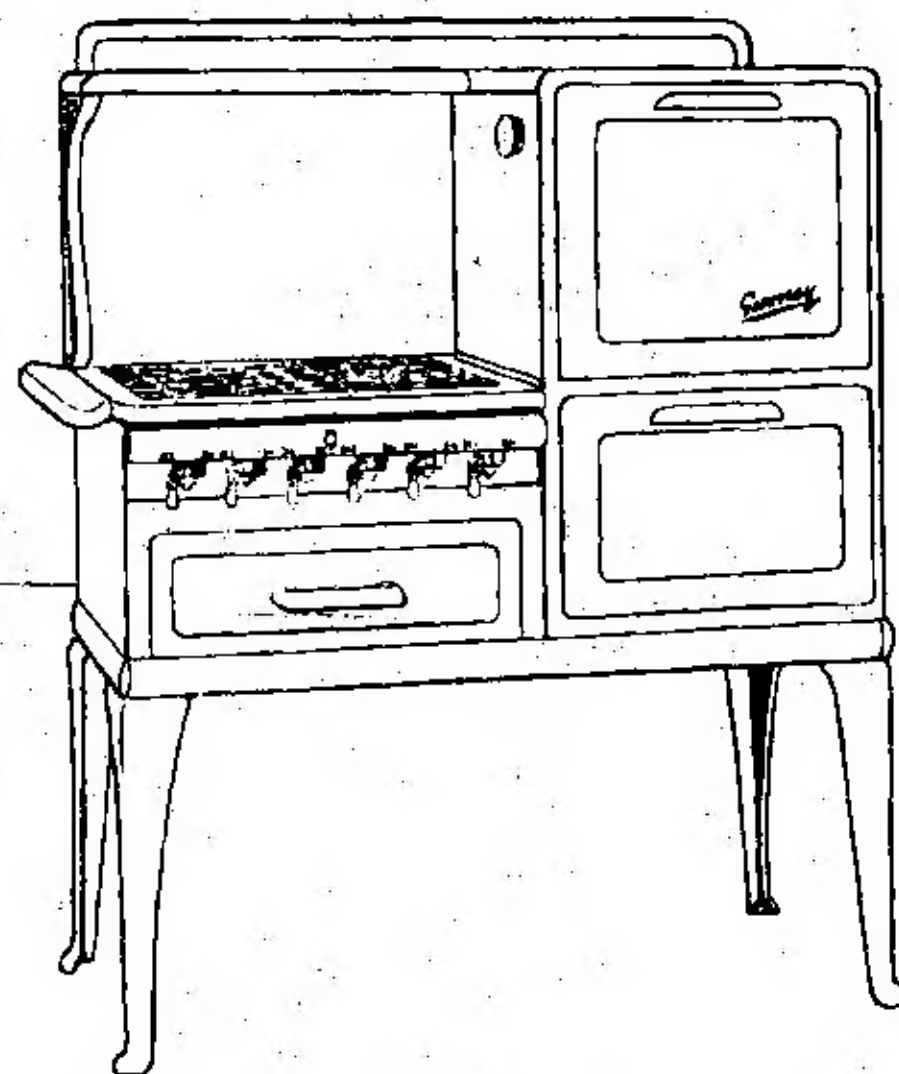
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The unique spectacle of a race, the Jewish, retaining its characteristic individuality and culture for two thousand years, while travelling through numberless countries and imbibing numberless foreign cultures, has given rise to innumerable tomes of history, fiction, anthropology, psychology and related fields.

Until very recently those intrigued by such speculations from the musical points involved were forced to secure data concerning the musical aspects of the question in foreign tongues. What appears to be the first thorough consideration in historical perspective of the whole panorama is now obtainable in English in A. Z. Idelson's "Jewish Music," published by Henry Holt & Co., New York.

The author, who is Professor of Jewish Music at the Hebrew Union College, has concentrated within the covers of this volume of more than five hundred pages the essence of a labor of love on which he has spent about a quarter-century. From the day, many years ago, when he decided to dedicate himself to Jewish music, he has wandered all over Europe, the Orient, Palestine, and to further points, hearing melodies first hand, making notes, analyzing, tracing historical development, comparing innumerable versions of traditional tunes, securing recordings—in short, gathering and collating as complete a record for posterity as it is humanly possible for a trained and zealous observer.

The retelling of these adventures of a lifetime of almost threescore and ten years would fill another volume as large as the one under discussion. The personality of the author may perhaps be gauged best by the knowledge of the fact that he himself has composed operas with Hebrew text set to Hebrew melodies, which he collected and adapted to appropriate libretti.

Mr. Idelson's collected melodic material will eventually appear in ten volumes, of which five have thus far been issued by Benjamin Harz, Berlin, 1922-28.

The aim of the present volume, the author tells us, "is to give a description and an analysis of the elements and characteristics of Jewish music, in their historical development, from the earliest times of its appearance as a Semitic-Oriental song, throughout the ages and countries. We follow its history as a tonal expression of Judaism and of Jewish life. We try to point out the influence that the foreign music of the environment exerted upon Jewish music, and seek to try to explain the principles according to which certain foreign elements were incorporated until they became organic parts of the musical body. In this music we find original elements and features, reflecting the spiritual life of the Jewish people."

It should be pointed out that all non-English terms are defined and translated and that all the texts are translated or paraphrased in English.

In these days of so-called new-departures in the realms of fractional music, it is interesting to note that the page just before the body of the text proper furnishes the reader with two signs, one for a quarter flat and another for a quarter sharp.

The chapters tracing the development of traditional tunes and their counterparts among the peoples with whom the Jews happened to be living at the time constitute in themselves a fascinating history of comparative musical psychology, and many theses could be developed from this point of view alone. A brief tabulation of some of the nations, terms and peoples outlined in the list of musical illustrations is suggestive: Araby, Babylonia, Portugal, the Netherlands, the Jacobite Church, Ashkenazim, Lithuania, Yemenite, Sephardim, Gregorian, Morocco, Europe, Kyrie Eleison, the Psalms, Job, Prophets, Ruth, Esther, Greek Church, Chassidim, Persia, Viddul, Italian, Minnesong, Ukraina, Germany, Rumania, Dorian, Syria, Cabbala, and so on in bewildering array.

It should not be inferred from the foregoing that the volume is for specialists only, for it is full of intriguing highways and byways. We are told, for example, that the prevalent conception about the sadness of the minor mode and the comparative contentment of the major is not felt by many of the peoples considered in the book.

One paragraph gives some details of Michael Joseph Gusikoff, ancestor of the violinist in this city, whose defective lungs forced him to abandon the flute for the hackbrett (the dulcimer), from which he fashioned the so-called "straw-fiddle." His virtuosity on this unusual instrument brought him tours to the principal musical centres of the time. No less a personage than Mendelssohn heard him and wrote that "he is quite a phenomenon, inferior to no virtuoso in the world, both in execution and facility. He therefore delights me more with his instrument of wood and straw than many with their pianofortes. . . . It is a long time since I enjoyed so much any concert as this, for the man is a true genius."

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Mendelssohn, for once, wrote a favorable criticism. The book is full of just such human snatches.

The final pages deal with musicians of Jewish descent (whatever their religious and racial and political affiliations). It is not necessary to subscribe to the enthusiastic inclusion of most musicians in the world by James Huneker, who would have it with du Maurier that the words Jewish and music are practically synonymous and interchangeable.

Years ago Adolf Kohut wrote a splendid two-volume set bearing the title "Berühmte Israelische Männer und Frauen," which listed a surprising number of composers and virtuosos whose Jewish lineage is not generally known. A few years back Gidal Saleski's "Musicians of a Wandering Race" went over some of the same ground and added recent figures. Mr. Idelsohn's last chapter on "The Jew in General Music" cites further data.

The perusal of this thorough and scholarly treatise should furnish material for the consideration of many moot questions. The legend of Wagner's birth is perhaps the most famous. An attempt to trace the relations, if any, in the music of such widely diversified personalities, subjected to such different traditions and environment as Bloch, Ravel, Milhaud, Honegger, Saint-Saëns, Goldmark, Sir Landon Ronald, Sir Frederick Cowen, Gershwin, Franchetti, Offenbach, Mahler, Sir Michael Costa, Schönberg, Meyerbeer, Rubinstein, Mendelssohn and hun-

dreds of others, would here be possible from the careful study of a volume such as this.

Recent recitals of Palestinian folk-songs and lyrics by such composers as Joseph Achron, Lazare Saminsky, Boris Levenson, Jacob Weinberg, Michael Milner and Alexander Krein make Mr. Idelsohn's study opportune. It should also prove of great value to non-Jewish composers who, like Rimsky-Korsakoff, Serge Prokofieff, Igor Stravinsky, Mussorgsky and many other writers, used Jewish themes in their music.

It is of interest in this connection to note that Harold Reeves of London has issued a catalogue (No. 89), which devotes one section to a bibliography of books in various languages on Jewish music.

In "Eminent Composers of Hebrew Music," a series just begun by the Bloch Publishing Company of New York, Lazare Saminsky has been singled out as the first subject. The plan of this series of brochures is to have various authorities write about the composer under discussion from diverse points of view. Thus Mr. Saminsky is discussed by Domenico de Paoli of Rome, Leigh Henry of London, Leonide Sabaneyeff of Moscow, Joseph Yasser of New York, and Leon Vallas of Paris.

The slender volume has an excellent photograph of the composer, bibliographical dates and a list of his works, which has reached the thirtieth opus and "Hebrew Music, Past and Present."

MARSHALL LETTER WON \$500,000 GIFT

One of the last letters of Louis Marshall, Jewish leader, who died in Switzerland on Sept. 11, 1929, which inspired a \$500,000 gift to the Jewish Theological Seminary of America from the philanthropist Julius Rosenwald, to whom it was addressed, expressed the regard in which Mr. Marshall held this institution, with which he was so long associated.

Written little more than a month before Mr. Marshall's death, the letter contains what might be termed a prophetic foreboding.

"We would like to feel before we pass from this earthly scene that the seminary is provided for," Mr. Marshall wrote, "that it can weather the storms that may rage, that it shall not be overwhelmed by temporary vicissitudes, that our successors may not be confronted by problems which the present generation should meet, so as to leave them in turn free to deal with those of their own creation."

Mr. Marshall had been elected a director of the seminary and chair-

man of the executive committee in 1901. He became chairman of the board of directors in 1905, and in 1924 president of the board of the Library Corporation.

A few days before the Jewish leader's body arrived in this country for burial Mr. Rosenwald gave the \$500,000 to the seminary to set up an endowment known as the Louis Marshall Memorial Fund. Mr. Rosenwald wrote that his offer had been inspired by "a letter" which Mr. Marshall wrote shortly before his death.

The main body of the letter follows:

On Board S. S. Majestic,
Aug. 6, 1929.

My Dear Rosenwald:

The Jewish Theological Seminary has performed miracles, solely because of the efforts of a handful of men. Prior to its reorganization in 1901, when Dr. Schechter came to this country, its teachers were volunteers, but they were among the great men of this country. Dr. Morals, Dr. Jastrow, Dr. Kohut were

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among these heroes. The men who graduated under them are not only among the leaders in American Israel, but include the present Chief Rabbi of the British Empire, Dr. Hertz.

When Dr. Schechter came, Jewish learning in this country was revolutionized. The Jew grew in moral and intellectual stature and in self-respect and his influence was felt even in Reform congregations. The conflicts of a theological venture which previously prevailed were deprived of the bitterness which had characterized them. Dr. Schechter gathered about him a faculty of extraordinary power — Professor Ginzberg, the acknowledged head of modern Talmudical learning; Professor Marx, a great historian and the greatest of bibliographers; Professor Davidson, a prodigy in all that pertained to medieval Jewish literature, may be instanced. Younger men following in their footsteps have been developed as masters of various branches of Jewish scholarship. They have themselves created a fine record of erudition.

The laymen who have associated themselves with this institution are not unknown to you. They are proud to be your friends. It is scarcely proper to speak of Dr. Cyrus Adler as a layman, except on the theory that he is not a rabbi. He unites all of the finest qualities of a great scholar and of a practical man of broad vision. He is today its president, as he has been since the death of Schechter in 1916, and for more than twenty preceding years was an active member of the Board of Trustees.

During the last twenty-two years of his life Jacob H. Schiff was a staunch supporter of the institution, as were until their death, the late Leonard Lewisohn, Judge Sulzberger and Felix Fuld. Among those now living who have sponsored the institution are Felix M. Warburg, Mortimer Schiff, Sol M. Strock, Judge Irving Lehman, Judge Samuel Greenbaum, Lewis L. Strauss, William Prager and Israel Unterberg. I have had the honor to serve as chairman of the board for more than twenty-five years during which period I have devoted to the institution constant thought and have borne a grievous burden and serious anxieties.

We have gathered the greatest Jewish library in the world, the finest museum of ceremonial objects extant on this continent. We have graduated more than 200 rabbis, we have maintained a teachers' institute which has supplied competent

instructors for the various religious schools of the country. To-day there are over four hundred pupils in this branch of our institution. Thanks to the generosity of the late Mr. Brush, we have received funds which enable us to construct and maintain a dormitory for our students and a support fund for those of them who stand in need of it. The Schiff family is providing us with a building which will adequately house our literary treasures. Mr. Unterberg is erecting a structure for the teachers' institute.

The lands and buildings referred to, with their equipment, involve a cost of nearly \$2,000,000. The fund is on hand and we shall not be obliged to incur any indebtedness. But the expense of operating our institution worthily and efficiently, of paying our faculty compensations conformable with reasonable needs, of adding strength to it by recruiting its ranks, of stimulating growth and natural development, will require a large fund.

We who have staggered for so many years under a heavy load are getting older. We would like to feel before we pass from this earthly scene that the seminary is provided for, that it can weather the storms that may rage, that it shall not be overwhelmed by temporary vicissitudes, that our successors may not be confronted by problems which the present generation should meet, so as to leave them in turn free to deal with those of their own creation. We, who have experienced the indifference to Jewish learning of our contemporaries, desire assurances that what we have struggled — oh, so very hard — to build may not perish and that this institution may be perpetuated as a light of that civilization which our forefathers have given to the world.

With best regards, I am

Cordially yours,
LOUIS MARSHALL.



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Montreal, Feb. 25th, 1931.

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Sighting, George opened his eyes. "Why, no—I'm not asleep," he murmured.

"I asked you a question," Geoffrey informed him. "Shall I repeat?" George blinked. The light rained javelins into his eyes. "I heard it," he lied. "I quite agree, Geoffrey." To creep out of the conversation at any cost—that was his forlorn desire.

"But that's absurd!" Geoffrey exclaimed. "Indeed you do not agree with me. In fact, you disagree absolutely." The idea that he should be at one with George on any subject made him indignant. "I see I'll have to repeat my question. You must have been asleep."

Morton snickered. "My question was this," Geoffrey spoke now with a sibilant distinctness. "Isn't it, on all counts, both unwise and irregular?" He held the query suspended in midair while he fastened upon Morton a smile of amused understanding—a signal from one conspirator to another.

"Unwise and irregular?" Morton echoed. "Of course it is." "As I was saying—" Geoffrey came back politely to George.

Suddenly he stopped short. George had jumped to his feet. The rage pent up within him for months had exploded. Geoffrey's sarcasm and Morton's titter of derision had had the effect of torches trailed through oil. The blood in George's veins had turned to a liquid fire.

"If you say one word more," he threatened the astonished Geoffrey, "I'll knock your damned head off."

Clarke took a single backward step. Sturdier than George, he had little to fear from his impetuous violence. Cowardice had nothing to do with his swift retreat. To his immaculate and tidy brain, the very thought of a physical brawl was distasteful. It would have caused him a positive shame to black another man's eye. Such a senseless reversion to barbarism would have lowered his civilized status in his own regard. He was as incapable of fighting as of entering his home without first wiping the dirt off his boots on the door-mat. Confronted by George, he had a moment of sick revulsion. Then, putting himself at a discreet distance from his hot antagonist, he surveyed him in a quiet deadly scorn.

Ann sat, still and white, in her chair—a frozen little Fury, with malice in her wide eyes. The sight of Geoffrey sprawling on the rug at her feet would have rejoiced her. Morton, chewing his upper lip, made no attempt to rise in defense of his ally. Silent and sagacious, he looked at the door and rehearsed in his mind a graceful nonchalant exit through it.

With majestic unhurried calm, Jessica had got up, tossed her cigarette into the fireplace and sauntered between George and Geoffrey. "See here, old man," she threw an arm

over George's shoulders and drew him close to her. "I wouldn't, if I were you—honestly I wouldn't," she coaxed him. Feeling him tremble against her, she shook her head in a bluff remonstrance at Geoffrey. "You ought to be ashamed of yourself," she let him know, "ashamed."

"But what have I done?" Geoffrey raised his hands in a gesture of perplexity.

"My God!" George appealed hysterically to Jessica. "He's treated me like an idiot for months. He's refused to be civil to me. You'd think every time I went near him, I was something dirty. He wouldn't even let me touch him." His voice had risen to a weak shrillness. "I've swallowed my pride long enough. I won't stand any more." Dragging Jessica after him, he blundered up to Geoffrey. "You'll tell me you're sorry—before everybody—or I'll knock you down."

"How can I be sorry for something I haven't said?" Geoffrey wanted to know. "You wouldn't allow me to speak! you wouldn't listen to me. The whole thing is ridiculous."

"Is it? Is it?" George gasped. "We'll soon settle that—"

"George—be quiet," Jessica was stern. "Let me manage this." She turned to Geoffrey. "It's got nothing to do with to-night—and you know it. You've been taking advantage of the poor kid every time you had a chance. You've acted like the devil. I've been watching you—I've been waiting for this. Now it's up to you to swallow your pride and tell him you're sorry. If he wants to knock you down he's perfectly justified." She paused and held him with a proud level glance. "I don't care how it turns out—I don't care if you hate me for it, Geoffrey. You've got to apologize right here and now." Taking her arm from George's shoulder, she swept up to Clarke. "Go over to that boy now and shake hands with him decently," she ordered.

"Very well," Clarke threw back his head. A mighty young warrior, she had beaten him again. "Very well, Jessica." He walked up to George in jerky dignity and advanced his right hand. George gave it a sweating, clammy grip.

"I am sorry," Clarke uttered the three words with expressionless distinctness.

"Thanks," sleepily, George nodded his gratitude.

"Now we'll see if we can keep our hatchets buried," Jessica brought the tepid reconciliation to an end.

"Hello, dear!" she greeted Ann, who had come quietly across the room to her side, and, without a word, had slipped a hand into hers.

Morton had not stirred; but the cunning in his face had already given way to his usual drawing-room blandness.

Geoffrey, the handshake over, returned to Jessica. They smiled at each other. His frost-bitten blue eyes,



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steady in hers, gave her the direct and merciless truth. "I thought as much," Jessica reflected during the silent exchange. "He does hate me for it."

She had deflected upon herself all the rancor that George had aroused in him in the past.

CHAPTER XIII

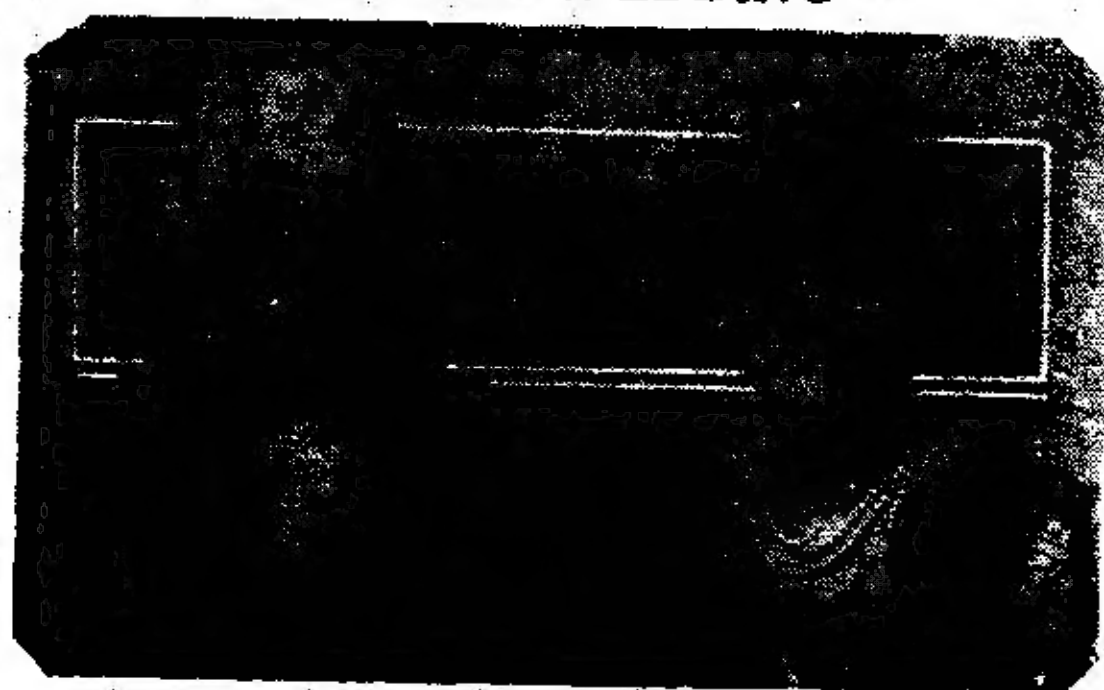
Jessica had promised Geoffrey that she wouldn't swear in front of his mother and father. She kept her word; but, inside her head, oaths detonated. Up into the private sky of her mind, rockets of profanity shot their stars. Ann's parents had annoyed and bored her; whatever their faults, however, Mr. and Mrs. Carter had a pinched distinction. It was difficult to regard them as human beings; ancestral portraits they seemed, bony and austere, their poked heads silhouetted against a background of white columns and velvet hangings. Jessica could admire them in a way: hundreds of years out of date, they were still impressive. Mr. and Mrs. Clarke were old-fashioned, too; but to make a proper setting for their antiquity, one went back no farther than the period of parlors and plush sofas and musty cat-o'-nine-tails. "They're nice," Jessica informed Ann over the telephone,

one afternoon when Geoffrey had taken them to the Metropolitan Museum. "Middle-west, you know. Very progressive—oh, Lord, yes! They heard Minnie Hawk as Carmen on their wedding trip. And Clara Louise Kellogg as Mignon! The old man's really not half bad." Pointedly she refrained from comment on his wife. "I'll bring them around to see your baby some time. And will you and George dine with us Saturday? I'm keeping Morton away."

Mrs. Clarke was a pretty woman and blandly aware of the fact. Her face had a waxy complacency: polished eyes, opaquely blue; Geoffrey's odd short nose; and a mouth that seemed to have been drawn shut by an invisible purse-string, so that the lips were puckered and shirred. Always composed, always secure in her convictions, Mrs. Clarke exercised a tremendous power of sweet disapproval. Quite satisfied with herself when she married, she had devoted the last thirty years to the loving labor of preserving for the world her youthful appearance. She had also taken pains to keep her mind a mere repository of girlish memories. She talked much of the days when she was young—some-

(Continued on page 72)

GOLDEN WEDDING



MR. AND MRS. BLUMENTHAL

Mr. and Mrs. Abraham Blumenthal, 383 Claremont Avenue, Westmount, entertained at a supper for the immediate family in honor of their golden wedding anniversary Sunday, March 29. The living room was decorated with spring flowers and the tables with yellow roses. R. H. Blumenthal was toastmaster. Telegrams and letters were read by Samuel Blumenthal. Mr. and Mrs. Blumenthal were presented with a purse of gold by their children. Mr. and Mrs. R. H. Blumenthal presented them with a gold ladle and their grandchildren sent them flowers. Present were Hyman Blumenthal, Mr. and Mrs. Samuel Blumenthal, Dr. and Mrs. J. Rubin, Mr. and Mrs. Aaron Blumenthal, Phillip Blumenthal, Mrs. Lester Levy, of Toronto; Leonard Rubin, Bernard Rubin, Misses Hazel Rubin, Estelle Blumenthal, Sylvia Blumenthal, Isobel Blumenthal; Robert King Levy, of Toronto, Mr. and Mrs. R. H. Blumenthal, Mrs. B. Forcimmer, of Toronto, and Miss Sadie Solomon. The couple were married in 1881 by the late Rabbi Abraham de Sola of the Spanish and Portuguese Synagogue.



Joy Ballon, age two years and one month, daughter of Dr. and Mrs. David H. Ballon, Crescent Street.

—Jacoby



Lester Hirshberg, above, age four and a half years. When the picture was taken he was two and a half years old. He is the son of Dr. and Mrs. I. Hirshberg, Sherbrooke Street, West, Westmount.

—Jacoby Studios

Victor Charles Goldbloom, below, age seven years. When the picture was taken he was five years old. He is the son of Dr. and Mrs. Alton Goldbloom, Crescent Street.

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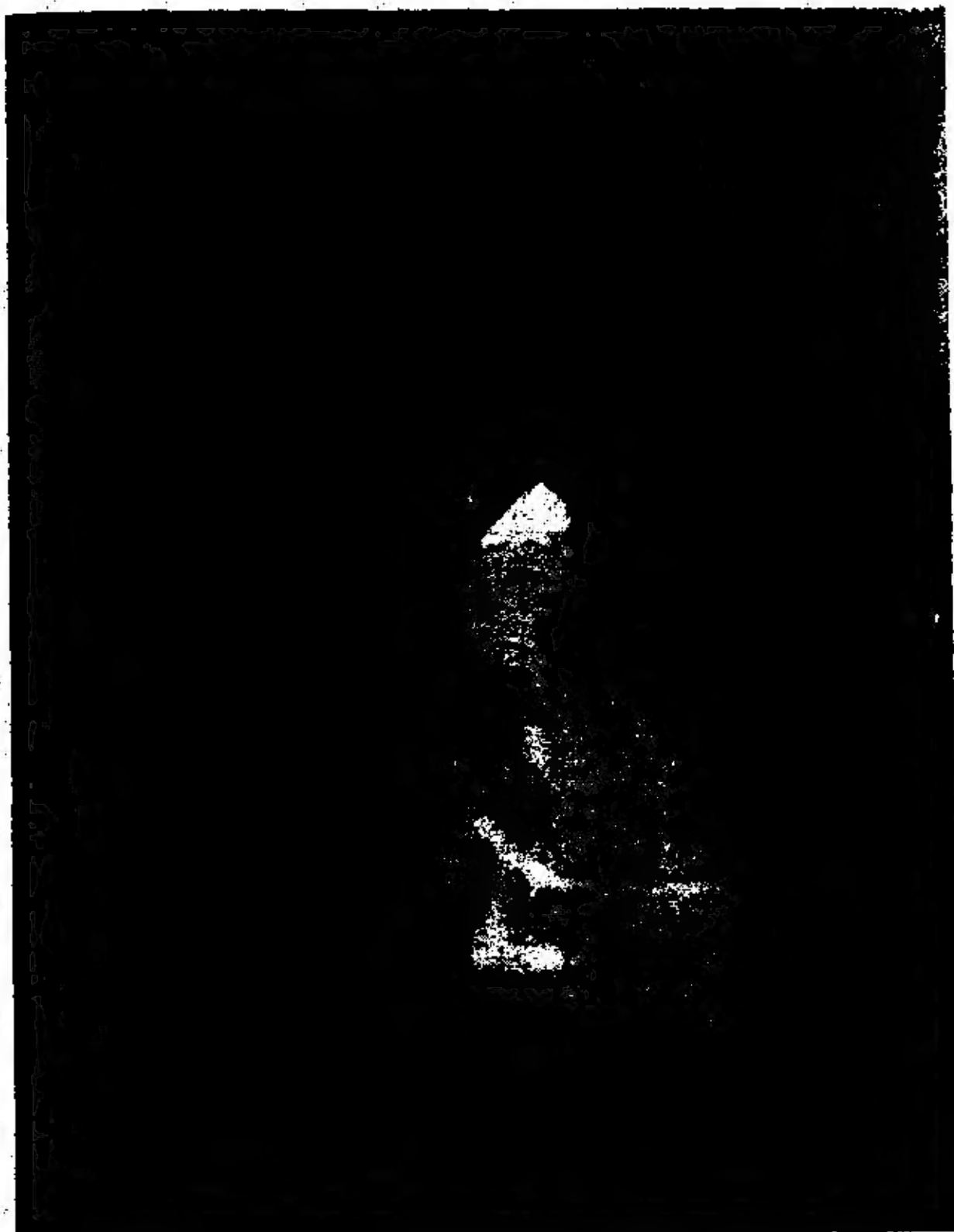
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Betty Sigler, age three years, daughter of Mr. and Mrs. M. I. Sigler, 1080 Lajoie Avenue. When the picture was taken she was two years old.



Rhoda, one-year-old daughter of Mr. and Mrs. Louis A. Sendel, 5428 Grove Hill Place.

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Peter Rosenbaum, age four and a half years. At the time the picture was taken he was three years old. Marion Roslyn Rosenbaum, age seven years. At the time the picture was taken she was five and a half years. They are the children of Dr. and Mrs. J. Rosenbaum, 400 Kensington Avenue.

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Cecily Shirley, daughter of Mr. and Mrs. M. Singer, 5325 Esplanade Avenue, Montreal.



Yosef Dickstein, son of Mr. and Mrs. M. Dickstein, Bloomfield Avenue, Outremont, at the age of 7 months. Yosef was one year old on January 26.

—Holland

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Subscribers of THE CANADIAN JEWISH REVIEW are invited to send in pictures of their lovely children. Give the full name, age, address and names of his parents. There is no age limit for children. Pictures will be returned in good condition. They will appear in THE REVIEW in the order in which they are received in this office.

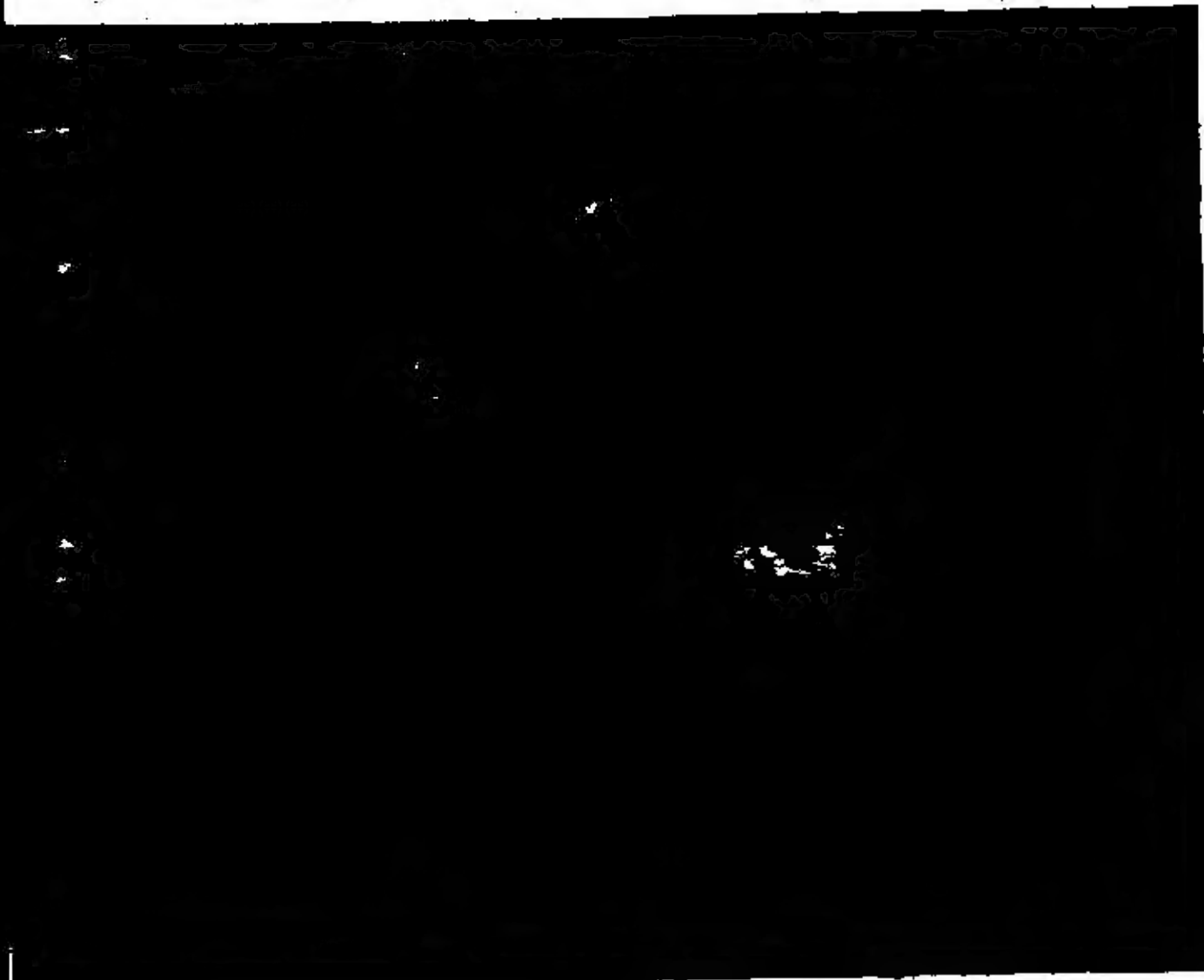
Pictures by Maxim Harry Lubovsky



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"Labour," painted from memory. It won a prize in 1915.

An article about these pictures appears elsewhere in this issue of the Review under the title "A Versatile Artist."

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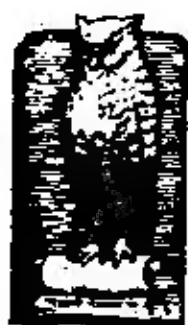
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Snapshot of Mr. and Mrs. Sol Lorie of the Clarendon Apartments, Toronto, in Palm Beach, Fla., with 86" sailfish caught by Mr. Lorie.



Above, Hon. L. A. Taschereau, K.C., LL.D., Premier Province of Quebec. Below, left, Joseph Cohen, M.L.A., St. Lawrence, Montreal; Below, right, Peter Bercovitch, K.C., M.L.A., St. Louis, Montreal.

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College of Jewish Studies.



MICHAEL GARBER
Special Lecturer Temple Emanu-El
College of Jewish Studies.

Letter-Writer Protests Against Radio Speech

To the Editor,
"La Presse"
Montreal.

On Sunday afternoon, March 29th., over Station CKAC, La Presse, Montreal, was heard one of the vilest outbursts of narrow, bigoted and religious intolerance that it has been my misfortune to have ever listened to.

The person who anathematized the Jewish race in such a despicably slanderous and un-Christian manner, was no other than L'abbé Lavergne whom the radio announcer stated was delivering this address under the auspices of "L'Association Catholique des Voyageurs de Commerce," which I hope would never knowingly have permitted or sponsored a radio talk of this kind.

On the afternoon in question, I had just finished reading the "History of the Jewish People," by Marx, in which a brief recital is given of the trials, tribulations and persecutions which the Jews have undergone at the hands of bigoted fanatics throughout the centuries, including the period of the "Terrible Crusades," the "Spanish Inquisition," the "Russian Pogroms" and finally the "Palestinian Massacres," and I was priding myself that at least in this enlightened age, the Jew has been accorded religious and civil liberty as well as freedom from oppression by all the civilized nations of the globe. I could hardly believe my ears when, over the radio that wonderful invention of modern times which rightfully should be used for the amelioration, betterment and instruction of mankind came this fanatical and dastardly vilification of the Jewish race, from one whose religious training at least should have

taught the spirit of tolerance, and last but not least, truth and honour.

From classing the Jews as vipers, vultures, Bolsheviks, children of Satan, destroyers of religious principles, and charging them with plans as international bankers to enslave the Catholic world, this discourse ran through the whole gamut of racial prejudice, and religious bigotry and ended in a spirit of downright hatred and abuse that would make even the barbaric beliefs and ferocities of the Middle Ages seem a period of idealistic enlightenment by way of comparison.

L'abbé Lavergne in his anxiety to malign the Jewish race over-reached himself, and his attack is an insult to the intelligence of every law-abiding, fair-minded Canadian citizen, whether he be Jew or Gentile, Protestant or Catholic.

As an example of crass stupidity, complete and utter disregard of the hereditary religious background of the Jewish people, who gave to the world in 1220 B.C., the Ten Commandments, one of which states "Thou shalt not bear false witness against thy neighbour," this scandalous outburst will go down in history with the rest of skunk "tripe" and will be considered a travesty on the Jewish race, and a blot on the memory of the creature who would dare to deliver such an address in such a country and in such an age.

I cannot but believe that Station CKAC operated by one of Canada's leading newspapers, a newspaper which to my knowledge has never raised the racial cry, would ever tolerate such a misuse of its broadcasting system, and I await with eagerness an explanation of the occurrence.

Harold Cohen

14 St. George's Place, Westmount.

DAVID DUNKELMAN

(Continued from page 24)

er in 1910, organizing a retail chain store clothing system. He has developed this business into the largest firm of one-price tailors in Canada, with twenty eight branches in all the leading centres from coast to coast, and employing over 500 persons. Mr. Dunkelman is a member of the Council of the Zionist Organization of Canada; trustee of the Federation of the Jewish Philanthropies of Toronto; director of the Toronto Hebrew Free School and Toronto Hebrew Free Loan Association, and a member of all the charitable institutions of Toronto. January 19th, 1910, Mr. Dunkelman was married to Rose, daughter of Mr. and Mrs. H. Miller, of Toronto. They have three sons, Joseph, Benjamin and Ernest; and three daughters, Zelda, Bernice and Theodora. Mr. Dunkelman is a member of the Toronto Board of Trade; Canadian Manufacturers' Association; Empire Club; Canadian Club; Primrose Club; and Mount Sinai Lodge, A. F. and A. M. Mr. and Mrs. David Dunkelman will soon be in their new home, York Lodge, Leaside.

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LYON COHEN

(Continued from page 24)

1868, the eldest son of the late Lazarus and Fanny (Garmaise) Cohen. His first business experience was with Lee and Cohen and his first partnership was with his father in the firm of L. Cohen and Son, Coal Merchants and Dredging Contractors. The first business he established was the W. R. Cuthbert Company, Brass Founders, in 1896. Mr. Cohen founded The Jewish Times, Canada's first English-Jewish newspaper. Recently he was re-elected president of Shaar Hashomayim Synagogue for the twentieth year. He has been actively interested in almost every communal endeavour in Montreal and his activities have not been limited to the Jewish community. Mr. Cohen has been chairman of the committee on equal rights for Jewish children in the public schools; chairman of the Committee to Federate Jewish Charities; President of Baron de Hirsch Institute and First Jewish Congress, Canadian Jewish Committee for Relief of War Sufferers, Associated War Relief Societies, Chairman Committee, Jewish Colonization Association of Paris. He has been honorary president of the Y.M.H.A. and the Federation of Jewish Philanthropies. He has been governor of Montreal General Hospital, Western Hospital, president of the Montefiore Club, Canadian Club, Montreal Reform Club, director of the Boys' Farm at Shawbridge, Quebec and the Civic Improvement League, and in many other organizations. Mr. Cohen was married February 17th, 1891, to Rachel, eldest daughter of the late Mr. and Mrs. N. Friedman, of Montreal. Their sons are Nathan Bernard, Horace Rives, and Lawrence Zebulum. Their daughter is Sylvia Lilian. Mr. and Mrs. Lyon Cohen live at 25 Rosemount Avenue, Westmount.

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MONTREAL SOCIAL

Mrs. Charles Asch, Haddon Hall, was at home, for the first time since her marriage, Saturday, March 28, from four to six-thirty, receiving 200 guests. The house throughout was decorated with yellow roses, daffodils and other spring flowers. The table was centred with the wedding cake, yellow roses and yellow candles. Mrs. Asch wore her wedding gown of ivory satin with corsage of orchids. She was assisted by her mother, Mrs. S. Medine, wearing black lace over pink mulline with a corsage of tea roses; and her mother-in-law, Mrs. M. Asch.

In beige chiffon and lace and a corsage of red roses. Mrs. C. N. Sommer in black chiffon and lace and Mrs. M. Ginsberg, in black chiffon. Mrs. Richard Pierce and Mrs. J. Aron poured the tea and coffee. Mrs. Michael Asch cut the loaves. Those who assisted in serving were Misses Henrietta Rosenfeld, Mildred Kaplan, Beatrice Kaplan, Ethel Cosman, Goldie Shapiro, Frances Levikoff, Felice Vineberg and Mrs. Edward Hart.

Mrs. Herman Gensior, of New York, is spending a few weeks with Mrs. Henry Rothbart, Girouard Avenue.

Mrs. Charles Samit is giving up her apartment at 3405 Vendome Avenue, the end of April.

Mrs. Allan Bronfman, Belvedere Road, has returned from New York.

Madam Sarah Fischer, Canadian soprano, and her husband, Herbert Carrick, sailed from New York by the Ile de France, for England, the former remaining in London and the latter going to Paris. They have been in America since last November, having gone to New York after visiting relatives here for a few weeks.

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Mrs. A. D. Smith, and daughter, Helene, of Sherbrooke, Que., who were visiting the former's parents, Mr. and Mrs. T. Vineberg, Prud'homme Avenue, have returned.

Miss Beatrice Rubinovitch, Sherbrooke Street West, entertained twelve couples Saturday evening, March 28, prior to the Temple Centre dance.

Miss Freda Vinik, Decarie Boulevard, is spending the Passover holidays with her aunt, Mrs. M. Gottlieb, of New York City.

Miss Evelyn Berlind, Elm Avenue, is spending the Passover holidays with her brother, Peter Berlind, of Brooklyn, N.Y.

Mr. and Mrs. M. Silverstein, Grove Hill Place, entertained Sunday night, March 29, at a dinner for 24 guests in honor of their fifteenth wedding anniversary welcoming Rabbi Harry J. Stern, Mrs. A. Silverstein, Paul Silverstein, Mr. and Mrs. Jack Flanders, Mr. and Mrs. L. B. Goodman, Mr. and Mrs. A. Halpern, Mr. and Mrs. D. T. Taub, Mr. and Mrs. Julius Cohen, Mr. and Mrs. A. Gould, Mr. and Mrs. Henry Rothbart, Mr. and Mrs. Ben Shulman, Mrs. H. Gensior, of New York, Mr. and Mrs. Alfred Rittenberg and Mr. and Mrs. D. Horlick, of Toronto.

Mr. and Mrs. William Kaplansky, and baby, Marcell Avenue, have left for St. John, N.B., to spend the Passover holidays with Mrs. Kaplansky's parents, Mr. and Mrs. Budovitch.

Horace Wolfe, of Stampstead College, Quebec, will spend the Passover holidays with Mr. and Mrs. Louis Wolfe, Marlowe, Avenue.

Miss Sophie Lazarus, of MacDonald College, will spend the Passover holidays with her parents, Mr. and Mrs. Charles Lazarus, Mansfield Street.

Miss Jeanette Elin, R. N., of New York, is visiting her parents, Mr. and Mrs. S. Elin, 3405 Vendome Avenue, for the Passover holidays.

J. B. Vineberg, Kensington Avenue, has left on a Western trip.

Miss Esther Stone, of Carbondale, Pa., who visited her uncle and aunt, Mr. and Mrs. B. Levy, Sherbrooke Street West, for a short while, has returned.

Mrs. Harry Freedman, of Newark, N.J., formerly Miss Anne Liverman,

is visiting her parents, Mr. and Mrs. M. Liverman, Victoria Avenue.

Mrs. S. Shenkman, Marcell Avenue, is back from a two weeks' trip to Rochester and Toronto.

The following attended the Spring dance of the Temple Centre held Saturday evening in the Plaza of the Mount Royal Hotel: Mr. and Mrs. J. C. Asch, Mr. and Mrs. Chas. Asch, Mr. and Mrs. Abe Asch, Mr. and Mrs. Arthur Simon, Mr. and Mrs. J. Aron, Mr. and Mrs. E. P. Van Geun, Mr. and Mrs. M. Margolick, Mr. and Mrs. Chas. Sommer, Mr. and Mrs. Max Jacobs, Mr. and Mrs.

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Mr. and Mrs. Harry Pullan, of Toronto, are spending the holidays with her mother, Mrs. M. Markus, Lansdowne Avenue.

Mrs. William Rivers gave a vanishing tea and bridge for the Montreal Symphony Orchestra Thursday, March 19th, at her home 772 Davaar Avenue, Outremont. Present were Mesdames J. B. Becker, H. Schiller, C. Rosenthal, H. L. Sourkes, L. Rivers, H. Levine, A. Sourkes, M. G. Greenblatt, S. M. Rothman. Dramatic readings were presented by Miss Lottie Rabinovitch.

Miss Bess Klein has left to spend the holidays in New York with her sister, Mrs. Arthur Ehrenfeld.

Miss Rose Manus, of New York, spent last week-end with Mrs. M. Frederick, Esplanade Avenue.

Mr. and Mrs. E. Garber and daughter, Sherbrooke Street West, have left for New York to spend the Passover holidays with Mrs. Garber's parents, Rev. and Mrs. I. M. Shevell.

Mrs. B. Forcimmer, of Toronto, is visiting her brother-in-law and sister, Mr. and Mrs. A. Blumenthal, 383 Claremont Avenue, Westmount.

Mr. and Mrs. S. Cowan, Sherbrooke Street West are spending the holidays in Toronto, with the latter's parents, Mr. and Mrs. H. Reinhorn.

J. Eitenberg, Haddon Hall, has left to spend the Passover holidays in New York.

Mr. and Mrs. Harry Cohen, Bloomfield Avenue, have returned from a motor trip to New York.

Mrs. Sam Josephson entertained Monday, March 23, at three tables of bridge in honor of Mrs. Joe Josephson, of New York. Mesdames S. Herman, H. Kramer, O. Bloomfield, B. Rubin, J. Freedman, M. Mintz, M. Grossman, I. Shapiro, S. Goldberg, J. Kravitz, L. Josephson, and Misses Ada Perelman, and Edith Beck were there.

Dr. Jack C. Presner, of New York City, spent last week-end visiting his mother, Mrs. Mary Presner, Queen Mary Apartments.

Mr. and Mrs. M. Hornstein and family, 4545 Hutchison Street, have moved to the Hillside Apartments, Apartment 1, 3614 Decarie Boulevard.

Miss Mary Ashkaloney, Decarie Boulevard, has left to spend a few weeks in New York.

H. L. Fine, of Ansonville, Ont., who was on a short business trip here stopped at the Mount Royal Hotel.

Mrs. H. Gertler, Hutchison Street, has returned from Ottawa where she spent a week with Mrs. Sam Taylor.

Among those who entertained for Miss Esther Stone, of Carbondale, Pa., were: Mrs. L. Simon, Sherbrooke Street West, at bridge; Miss Dorothy Jacobs, Sherbrooke West, luncheon; Mrs. William Schacter, Strathcona Avenue, theatre party; Miss Esther Levitt, Grosvenor Avenue, tea; Miss Esther Stone, Mount Royal Avenue, bridge; Miss Lillian Silverstone, Querbes Avenue, bridge and dance; Miss Mary Bloom, Bernard Avenue, bridge; Miss Libby Ness, Hutchison

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Sadie Cohen, Van Horne, bridge;
Mrs. C. Golfman, Querbes Avenue,
bridge; Mrs. Max Silver, Vendome
Avenue, tea at Eaton's; Mrs. B.
Rothman, Grand Boulevard, evening;
Miss Alice Silver, Lajole Avenue,
tea; and Miss Lily Sack, De l'Epee
Avenue, bridge.

Mrs. George W. Cohen and daugh-
ter, Suzann, Grovehill Place, were in
Atlantic City. On the way home they
spent an evening in New York with
Mrs. Henry Falk and daughter, Rosa-
lind, of Rye, formerly of Toronto.

Miss May Weigenberg, Durocher
Ave., Outremont, entertained at bridge
March 24th. Misses Rosamond Wel-
gensberg, Doris Officer, Rose Moge-
lefsky, Lillian Weigenberg, Kate
Pinsky, Ida Mintz and Claire Lif-
shitz. Prizes were won by Misses
Doris Officer and Rose Mogelesky.

Mrs. David Kessler, of Bay City
Mich., entertained at her home at a
surprise birthday party for her
brother, Saul Robert Lonn, who is
attending college there. An orchestra
played for dancing. Supper was
served at midnight to fifteen couples.

A bridge was held at the home of
Miss Rose Rudman Wednesday even-
ing, March 25. Present were Misses
Betty Plotnick, Mary Ross, Jean Le-
vine, Evelyn Rudman, Etta Mindlin,
Cecile Abrahams, Mrs. Nat Cohen,
Mrs. J. Sosnow. Prizes were won by
Misses Betty Plotnick and Etta Mind-
lin.

Mr. and Mrs. H. Shiller and son,
Alvyn Jules, Hartland Avenue, have
left on a motor trip to Toronto to
spend several weeks with his parents,
Rabbi and Mrs. M. H. Levy.

Mrs. C. Bagan gave a kitchen
shower Tuesday, March 24, at the
Edinburgh Cafe for Miss Rosalee
Gotthell, a bride-elect of June. Guests
were Mesdames S. Teller, N. London,
J. Gotthell, S. Albert, A. B. Illievitz,
A. Raginsky, Illievitz, A. Gotthell, J.
S. Heller, H. Drimer, E. Taviss, E.
Bagan, O. Lecker, J. Golden, S. Lit-
wack, B. Liebling, M. Rothman, A.
Stelhuman, M. Steinman, Horovitz, L.
Horovitz, C. Shackman, and Misses
Marian Bagan, Rella Bagan, Claire
Liebling, Minnie Fisher, Ethel Gesser,
Betty Gotthell and Hilda Heller. Other
parties in honor of Miss Gotthell were
given by Mrs. Abe Nahner, Maple-
wood Avenue, dinner; and Mrs. M.
Poyaner, Bloomfield Avenue, evening.

Mr. and Mrs. Harry A. Cohen, Du-
rocher Avenue, Outremont, entertain-

ed at a bridge, Wednesday, March 25,
welcoming Mr. and Mrs. Jack R.
Bogante, Mr. and Mrs. Hy Rosenberg,
Mr. and Mrs. Edward Berlin, Mr. and
Mrs. Ben Steinberg, Mr. and Mrs. Sam
Jason, Miss Rose Goldstein and Leo
Mendelman. Prizes were won by
Mesdames Edward Berlin and Hy
Rosenberg, and Ben Steinberg. Re-
freshments were served by candle
light. Mrs. Ed. Berlin assisted the
hostess in serving.

Miss Sarah Persky gave a musicale
Sunday afternoon, March 22, which
was attended by the mothers of sev-
eral of her pupils. Those who took
part were Ruth Leopold, Evelyn
Gross, Betty Bernstein, Leba Persky,
Lily Verbitsky, and Matie Katz. Mrs.
Louis Rother, formerly of Chicago,
poured the tea.

Miss Florence Segal, of New York,
is visiting Miss Roberta Bruker, Vil-
leneuve Street West.

Mrs. Violet Lewis, Bernard Avenue
West, entertained at a bridge and
presentation, in honor of Miss Ger-
trude Golden, a bride-elect of April
16.

Mr. and Mrs. Abe Nahner, Maple-
wood Avenue, entertained Sunday,
March 29, at a bridge and presenta-
tion as a courtesy to Miss Gertrude
Golden and Emanuel B. Lewis, whose
marriage takes place April 16.

Miss Roberta Bruker, Villeneuve
Street West, was hostess at a bridge,
Monday evening, March 30, for Miss
Florence Segal, of New York, welcom-
ing Misses Kate Levine, Rose Gins-
berg, Tena Levitt, Mary Buckman,
Eva Bogante, Anne Sadler, Lily
Friedman, Lily Buckman, Sarah Rich-
ler, Sally Goldberg, Lily Etkin, and

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bert. Prizes were won by Mesdames
J. Laxer and H. Silverman and
Misses Tena Levitt and Lily Buck-
man.

BENEFIT BRIDGE FEBRUARY 10

Daughters of Israel Charitable So-
ciety met at the home of Mrs. J.
Levitt, 6110 Hutchison Street, Wed-
nesday, January 21. Donations and
dues were given to help the poor.
Ways and means to make money
were discussed and proceeds of a
bridge February 10, at the Balfour
Cafeteria, will go towards helping
the poor. Next meeting at the home
of Mrs. D. Cohen, 3595 Ste. Famille
Street, Tuesday, February 2.

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Engagements

Mr. and Mrs. M. Shindel announce the engagement of their only daughter, Ann, to Maurice Golberg only son of Mr. and Mrs. L. Golberg.

Mr. and Mrs. Peter Kimel announce the engagement of their eldest daughter, Rae, to Charles, son of Mrs. S. Itzcovitch.

Mrs. Zaida Sloan announces the engagement of her daughter, Sonya, to Rev. Dr. Charles E. Sydney, son of Mr. and Mrs. William Sydney, of New York.

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Bar-Mitzvahs

The bar-mitzvah of Sidney Leibovitch, eldest son of Mr. and Mrs. A. Leibovitch, Hutchison Street, took place Saturday, March 28, at Bnai Jacob Synagogue, Fairmount Avenue. A dinner and reception was held Sunday evening, at Miller's Restaurant, Metcalfe Street. The guests were received by Mr. and Mrs. A. Leibovitch, the latter wearing a black and shell-pink chiffon gown, a black lace picture hat, and carried a sheaf of American Beauties. Assistants were Mrs. Jack Davis, who wore a flowered chiffon gown in pastel shades; and Miss Claire Goldstein, wearing black opaline rose. R. L. Bercovitch was toastmaster. The bar mitzvah spoke. Guests were S. Goldstein, Mr. and Mrs. Jack Davis, Mr. and Mrs. J. Leibovitch, Mr. and Mrs. L. Leibovitch, Mr. and Mrs. A. Jacobson, Mr. and Mrs. J. Jacobson, Mr. and Mrs. H. B. Berkowitz, Mr. and Mrs. M. Perl, Mr. and Mrs. R. L. Bercovitch, Mr. and Mrs. M. Bluestone, Mr. and Mrs. S. Bercovitch, Mr. and Mrs. D. Spector, Mr. and Mrs. I. Tucker, Mr. and Mrs. M. Lax, Mr. and Mrs. W. Dorbetsky, Mr. and Mrs. R. Walsberg, Mr. and Mrs. I. Schlaer, Mrs. A. Leibovitch, Mr. and Mrs. I. Ornstein, Mrs. S. Kleinberg, Mr. and Mrs. N. Klineberg, Mrs. R. Rubin, Louis Vineberg, Rev. and Mrs. Kravitz, Mr. and Mrs. B. Beck, Mr. and Mrs. L. Trachtenberg, Mr. and Mrs. A. Lazare, Mr. and Mrs. F. Marcovitch, Mr. and Mrs. H. Cohen, Mr. and Mrs. S. Senderowitz, Mrs. Z. Sloan, Mr. and Mrs. A. Slot-sky, Mrs. S. Hanek, and Misses Claire Goldstein, Fay Jacobson, Sarah Jacobson, Mary Berkowitz, Rose Bercovitch, Betty Rubin, Sadie Itcovitch, Sally Leibovitch, Dorothy Lax, Betty Kastner, Anne Chazen, Anne Zlotnick, Fay Slotsky, and Miss Bailey; and Barney Kleinberg, Harry Leibovitch, Barney Leibovitch, Sam Galetz, Max Jacobson, Harry Bloomberg, Sidney Trachtenberg, Manuel Mendelsohn, Sidney Veinisch, Louis Goldberg, Max Feigenbaum, Joe Gold, Nat Schindel, Sam Axelrod and Eddie Leibovitch. Out-of-town guests were Mr. and Mrs. Sam Senderowitz, of New York City; and Louis Vineberg, of New York.

BORN

To Mr. and Mrs. S. B. Hattrecht, (née Dora Ratner) March 25, at the Royal Victoria Maternity Hospital, a son.

To Mr. and Mrs. J. M. Helfield, at the Homeopathic Hospital, March 11, a son.

To Mr. and Mrs. M. Smith (née Anne Pervin), Esplanade Avenue, at the Royal Victoria Maternity Hospital, a daughter, Lola.

At the Royal Victoria Hospital, March 29, to Mr. and Mrs. I. Rogatko (née Dora Urovitch) a daughter.

COUNCIL CAMP CAMPAIGN SUBSCRIBERS

Under the leadership of Mrs. H. Hart, chairman of the Council Camp committee, a group of volunteer workers is canvassing for the Council Camp for Girls. Committee: Chairman, Mrs. H. Hart; Treasurer, Mrs. George Shapiro; Secretary, Mrs. S. Vineberg; Advisory, Mesdames D. M. Notkin, M. Bernfeld, Maurice Greenblatt, Moe Kirsch, Joseph Freedman. Subscribers: Abe Nissesson, \$15; Mr. and Mrs. Samuel Hart, \$30; Mr. and Mrs. Arthur Simon, \$30; Myer Crown \$10; C. N. Sommer \$15; Joe Mailman, \$10; Jack Joseph, \$15; Mrs. Edgar Berliner, \$15; Ben Joseph, \$25; Zav Levinson, \$15; Mrs. Ben Gardner, \$25; Mrs. Ben Joseph, \$15.

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Passover services, Wednesday, April 1st, at 6:45. The Rabbi officiated. Congregational Seder at 7:15, conducted by Rabbi Stern, Nathan Gordon, K.C., and Maxwell Goldstein, K.C. Services, Thursday, April 2nd, at 10:30. Sermon: "What Price Freedom?"

Passover service, Friday, April 3rd, at 8:15. Organ recital by George M. Brewer, F.A.G.O. at 8. Sermon: "The Eternal Miracle". Saturday morning, April 4th, Passover services. Sermonette.

Closing dinner-meeting of the Brotherhood Wednesday, April 22nd, at 7 p.m. in the Lecture Hall. Election. Executive Board Meeting Wednesday, April 8th, at 8:15, in the Board Room.

Junior Assembly at 11:30 in charge of Miss Beatrice Rubinstein, teacher in dramatics. Classes 4, 5, 6 and 7 will give the programme. Lawrence Marks will preside at Senior Assembly and a paper on "Judaism in Present day Soviet Russia" will be presented by June Schwartz. In the Junior Assembly last Sunday a dramatic presentation of the Seder Service was enacted under the direction and supervision of Miss Beatrice Rubinstein. Highest Collection last Sunday: Class 4, Miss Frank; Perfect attendance, Class 10, Mr. Wasserman. High School Graduation Friday evening, April 17th, at Friday eve service. Riva Margolick, Jack Wexler and Sylvia Blumenthal will be graduated. Confirmation service Shabbath Morning, May 22nd. Sylvia Sand, Isobel Blumenthal, Eunice Carin, Elmer Finkelstein, Arnold Issenman, Kathleen Regal, Dorothy Silberman, Lloyd Stern, Ruby Simpson, and Rose Singerman will be confirmed. Classes 111A and 111B held a Sabbath tea in the Temple House last Saturday afternoon. Misses Anna Frank and Dorothy Jacobs, teachers, were in charge.

Temple Centre held its spring dance in the Piazza of the Mount Royal Hotel last Saturday evening. About 200 guests were present. Supper was served at midnight. Cyril B. Rill, President, welcomed the guests and on behalf of Temple Centre presented Rabbi Stern with a token of appreciation. Committees: Orchestra and Hotel Reservations, Gerald Pickleman; Entertainment, Joseph Laing and Bluma Sand; Ticket Committee, Lillian Wolfe and Bernard Kruger; Advertising, David Jassby. Temple Centre Executive: Rabbi Harry J. Stern, Honorary President; Cyril B. Rill, President; Miss Rose Richter, Vice-President; Miss Lillian Wolfe, Secretary; Bernard Kruger, Treasurer. Executive Committee: Lawrence

B. Marks, Bluma Sand, Olga Wiener, Beatrice Rubinstein, Alice Goldstein, Jack Wasserman, Joseph Laing. Names of those present will be found in the social columns.

Closing luncheon meeting of the Sisterhood at the Mount Royal Hotel Tuesday, May 12th. Mrs. David Goldfarb, President of National Federation of Temple Sisterhoods of New York State, President of Mount Nebo Temple Sisterhood, and Federation of Jewish Women's Societies of New York City, will be the guest speaker. Luncheon Board Meeting at the Mount Royal Hotel, Tuesday, April 14th, at 1 p.m. The Sisterhood is supplying twenty Jewish families with kosher meat for Passover. Mrs. E. P. Van Geun, Ma. 3926, is convenor.

Mrs. L. B. Goodman has been appointed Chairman of Unlanguan Committee, in place of Mrs. Albert Michaels who has left for Toronto. Birthdays: Jerome Lewinson, Sylvia Rona Singer, Sarah Harris, Mrs. Jack Fitch.

Wedding Anniversaries: Mr. and Mrs. M. Silverstein, Mr. and Mrs. A. A. Silverman.

Born: To Mr. and Mrs. Paul Silverstein, March 19th, a daughter who has been named Marilyn.

Mrs. E. P. Van Geun and Mrs. Howard Robinson acknowledge flower fund donations from:

Mr. and Mrs. Martin Arnovitz in honor of the birth of their son Martin Paul.

Mrs. William Goldstein in memory of her husband.

Mrs. Beryl Brodie in memory of her mother, Annie Davis.

Mr. and Mrs. John Issenman in honor of Bernard's birthday.

Kaddish was read in memory of Bernard Lewis Amdur.

Kaddish was read in memory of Jacob Rothschild, Esther Allman, Alice Stern, Henry Simon, at the Passover Service.

Shaare Zion Congregation,
Claremont Avenue, below
Sherbrooke Street. Rabbi Julius Berger.

Services Passach, Wednesday, April 1, at 6:15; Thursday, April 2, at 6:30. Sabbath Eve, Chol ha-Moed Passach, April 3, at 6:15. "Sheviee shel Passach," Tuesday, April 7, at 6:30. "Ahron shel Passach," Wednesday, April 8, at 6:30. Thursday, April 2, at 8:45. Friday, April 3, at 8:45. Sabbath Chol ha-Moed, April 4, at 8:45. "Sheviee shel Passach," Wednesday, April 8, at 8:45. "Ahron shel Passach," Thursday, April 9, at 8:45. Sermons April 2, 3, 4, 8, 9.

Prayer in memory of the departed will be read the last day of Passover, Thursday, April 9, at 10:30 a.m.



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Young People's Assembly met March 24, at the home of Miss Lilian Nagley. Mr. Lang, President of the Assembly, occupied the chair. Next meeting April 14th, at the home of Miss Rose Cohen, Vendome Ave. \$40 was contributed to the Matzoth Fund for Russian Jewry at the request of Rabbi Berger. The money was cabled to Dr. Hertz, Chief Rabbi of England, together with the amount collected by Shaar Hashomayim Congregation. Additional donors: S. Z. Fels, R. Richstone, M. Frank, M. Greenberg, Mrs. S. Hyams.

Sessions in Religious School as usual Sunday, April 5, during Passover; 10 a.m. Rebecca Berger Hadasah Chapter met at the Synagogue Monday, March 23, at 3 p.m. Mrs. J. H. Fine, President, was in the chair. Present: Mesdames B. Bernard, J. Einbrook, A. Goldner, M. Gross, G. Isenman, M. Kirsch, H. Sperber. Refreshments were served with Mrs. G. Isenman as hostess.

Congratulations: To Gerald Clark, son of Mr. and Mrs. Sam Clark, 5337 Duquette Avenue, who will celebrate his bar mitzvah Saturday, April 4; and to Hirsch Cummings, son of Mr. and Mrs. David Cummings, 2050 Grey Avenue, who will celebrate his bar mitzvah Saturday, April 11.

Wedding Anniversaries: Mr. and Mrs. H. Mendelsohn, Mr. and Mrs. A. Kohos, Mr. and Mrs. D. Cosman, Mr. and Mrs. S. Adler.

Yahrzeit will be observed in memory of Rebecca Weissman, Zahe Star, Rebecca Wolfe, Isaac Bieber.

Shaar Hashomayim, Rabbi Herman Abramowitz, Cote St. Antoine Road, Corner Kensington.

Services: Wednesday, April 1st, Eve of Passover, at 6. Thursday and Friday, at 8.45 a.m. Mincha at 5. Maariv at 6.30. Saturday at 9 a.m. Mincha at 6. Maariv at 6.45. Tuesday, April 7th, at 6.30 p.m. Wednesday and Thursday at 8.45 a.m. Memorial services, Thursday at 10.30. Mincha at 6.15. Maariv at 6.45. Friday, April 10th, at 6.30. Sermon Topics: Thursday, April 2nd: "Springtime in a Nation's Life". Friday, April 3rd: "The Toasts at the Seder Banquet". Wednesday, April 8th: "Israel's Motto:—Go Forward. Thursday, April 9th: "Living Like an Immortal."

I. M. Konowitz told a story, "Fernando's Secret Seder," at the Junior Congregation Services last Sabbath morning. The honour of opening the Ark was given to Norman Caplan, and the following were called to the reading of the Law: Billy Cohen, Lewis Salins, Arthur Kirsch, Ernest Sabloff, David Abramowitz, Robert Gokman, David Solomon, and Abe Gruber. The honours of Hagbah and

Gelliah were given to David Sabbath and Abe Gruber, respectively.

Women's Auxiliary Society annual luncheon Wednesday afternoon, May 13th, in the Community Hall. Ticket convenors, Mrs. M. Greenblatt and Mrs. C. S. Rubin; Mrs. D. B. Cohen and Mrs. B. Aaron, luncheon convenors. Details later in the Review.

Young People's Society of Shaar Hashomayim meets Thursday evening, April 16th, in the Community Hall, Miss Margaret Currie, feature writer of the Star, who will speak on "The Great Adventure—Marriage." Friends cordially invited. Dancing.

Beth David Congregation, 422 St. Joseph Blvd. West, Outremont. Rabbi S. Herschorn.

A mixed bridge given by the Sisterhood in the Community Hall of the Beth David Synagogue, will be held April 5th, 1931, at 8 p.m. (not in the afternoon as previously stated). Friends invited. Dancing and refreshments. (Bring your own cards).

Young Israel Synagogue, Rabbi Mordecai H. Simon.

Young Israel of Montreal met at the home of Miss M. Gasol, Waverley Street, March 26th. Jimmy Caplan, visiting here from New York, was the guest speaker. It was decided to give an informal bridge dur-

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Beat up the whites of the 6 eggs until stiff. Fold in $\frac{1}{2}$ cup of fine white sugar and add either 1 teaspoon of almond or vanilla flavoring.

Sift together $\frac{1}{2}$ cup of Purity Flour, 1 teaspoon of cream of tartar and $\frac{1}{4}$ teaspoon of salt. Add to beaten egg whites and the sugar, and place in bottom of oiled baking pan.

To the egg yolks add $\frac{1}{2}$ cup of Purity Flour and 1 teaspoon of baking powder. Pour this mixture on top of the whites in the baking pan. Bake in slow oven of 300 degrees for 45 minutes.

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ing Passover week, members to meet at the home of Miss L. Soloway, Villeneuve St. West, on Sunday evening, April 5th. Friday evening, March 27th, Young Israel participated in a symposium held at the Y.M.H.A. Forum, at which they were represented by their President, Joseph S. Caplan. Topic: "The Aims of Your Organization."

daughters, Mrs. S. H. Cravin, of New York and Mrs. M. Halperin, of Toronto; seventeen grandchildren; and 7 great grand-children. He was a life-long member of the Bnai Jacob Synagogue, one of the founders of the Talmud Torah, a member of the Hebrew Free Loan Association and the Federation of Jewish Philanthropies.

Deaths

Israel Joseph Levinoff, age 79, died Thursday, March 26, at the home of his son, H. M. Levinoff, 623 Bloomfield Avenue, Outremont. Funeral took place Thursday, March 27, to Chevra Kadisha Cemetery. He is survived by three sons, H. M. Levinoff, Isaac Levinoff and Abraham Levinoff; two

Harry Krakower, age 64, died Saturday, March 28, at his home, 5622 Jeanne Mance Street. Funeral took place Monday, March 30. He is survived by his wife; seven sons, Ben, Moe, Lou, Joe, Abraham, Cecil and Jack; and two daughters, Mrs. I. Hittner and Miss Sarah Krakower; and six grandchildren. Mr. Krakower was a resident of Montreal for thirty years.

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BOOK NOOK

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The Jewish Junior Welfare League Book Nook, formerly located at 1322 Sherbrooke Street West, has moved to the Drummond Medical Building, 1410 Drummond Street. Among new books are: "The Love of Julie Borel", Kathleen Norris; "Back Streets", Fannie Hurst; "Up the Ladder of Gold", E. Phillips Oppenheim; "Two Families", A. Marshall; "The Winding Lane", Philip Gibbs; "A Night in Kurdistan", Jean Block; "Grand Hotel", Vickie Baum; "Prosperity Street", B. Brooks; "Big Money", P. G. Wodehouse. New members of the Book Nook are: Mrs. G. Riley, Mrs. S. Kohn, N. Friedman, A. Levesque, Mr. Arthur, D. H. Werblow, C. Fiddes, Mrs. T. Rose, Mrs. J. Richer, Mesdames I. Williams, H. Baum, E. B. Chandler, Dr. G. Chishold, Mesdames E. E. Manolson, F. Levikoff, B. Friedman, N. E. Patterson, Lady Lake, Mrs. J. A. Johnson, Miss M. Marshall, Mesdames E. Solomon, I. Kert, Miss L. Albert, Miss Bullock, Mrs. B. Birks, Colonel S. L. Reigan, Miss G. Munroe, L. Finklestein and Miss B. Elkin.

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REALTY NEWS

M. Jacobson, et al., sold to Mrs. I. Perlman lot No. 901, St. Ann's ward, with buildings bearing the civic Nos. 1700 to 1756, fronting on Centre street, for \$5,500.

F. Vosburgh sold to J. A. Dufour lot No. 325-510, Laurier ward, measuring 22 x 88 feet, with buildings bearing the civic Nos. 924 to 928, fronting on Laurier avenue, for \$10,000.

D. Wolfe sold to Wolfe Realities, Inc., lots Nos. 151-78, 77, part of 76, Mount Royal ward, measuring 125 x 105 feet, without buildings and fronting on Victoria avenue, for \$14,843.75.

The sheriff of Montreal sold to S. D. Gamaroff part of lots Nos. 915, 83, 84, 98, city of Lachine without build-

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ings and fronting on the public road,
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H. Auerbach sold to H. Nadeau lot
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street, for \$2,050.

J. P. Tremblay sold to Laing Con-
struction Co., Ltd., part of lot No.
149, Notre Dame de Grace ward,
without buildings and fronting on
Terrebonne avenue, for \$13,619, being
at the rate of \$1.00 per foot.

V. E. Lambert sold to Mrs. J. Ri-
venovitch lot No. 202-123, Notre Dame
de Grace ward, with buildings bear-
ing the civic Nos. 4055, 4057, fronting
on Verdome avenue, for \$20,000.

Mrs. B. M. Welner sold to M. Gerts-
man et al., lots Nos. 38-747, 548, 38-
546-2 City of Outremont, measuring
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Sauvageau & Valiquette, electrical
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ire Land and Construction Co.,
apartments on Decarie Boulevard,
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sists of four large apartment houses
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J. Robesco, general contractor,
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Mary Anne. Mr. Robesco is very well
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pleting the contract for Lancashire
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Asphalt is found in Canada, in the United States, at Trinidad Lake in the West Indies, South America, and in many countries in Europe and Asia. In some cases it is mined in a hard form similar to coal, as Gilsonite; in other places as a semi-liquid, such as Trinidad Lake Asphalt. In Europe it is mostly hard through being impregnated by nature with limestone and known as European Rock.

The greater portion of Asphalt found in Canada and the United States is the residue left after distillation of gasoline and oils from crude oil, and known generally as Oil Asphalt or Synthetic Asphalt.

The penetration and ductility of the different Asphalts are a deciding factor in the question of knowing what particular asphalt will give the most satisfactory service, whether for waterproofing, roofing, flooring, or road paving.

It has been found that mixture of different asphalts may be made so as to bring out new, and hitherto unknown resources and uses for this material. The Vulcan Asphalt & Supply Co. Limited, have been successful in bringing out a Mastic Floor by combining three or more of the above mentioned asphalts, which they install while hot, and which may be left with the natural black asphalt finish, or in colors, such as Red, Green, Tan, etc.

During the past ten years they have been installing the black asphalt base, hot mixture, and covering it with cold colored Mastic, where colors were required to give a more pleasing finish. They are now prepared to give a colored finish with the hot Mastic, $\frac{1}{4}$ " or $\frac{1}{2}$ " thick.

Within the last two years they have added Mastic Tile, which now may be had in a range of colors and put down in pattern over old wood, or concrete floors. They have just completed an installation of approximately 20,000 sq. ft. in the new Canada Life Building, Toronto.

A number of satisfactory DuroLithic Mastic Floors have been installed by the Vulcan Asphalt and Supply Co. Limited, over old wood floors in Loft Buildings, and over worn-out cement floors in Manufacturing Buildings, such as, The Reading Building, Toronto, for Reading Realty Ltd. (Mr. Chisholm) Acme Bldg., and Spadina Bldg., for Mr. H. Griesman; Fashion Bldg.; and Gelber Building, for Messrs. Gelber Bros., Toronto. These floors have been tested and approved by the Fire Underwriters' Association.

DuroLithic Flooring is quiet, warm, non-slip, easy to walk and work on, and the hardness may be adjusted to special requirements. It is jointless, seamless, crack-proof, waterproof, acid-resisting, and as sanitary after fifteen years of wear as when newly installed.

Time and use improve it, making it more compact, smoother, and more polished. It has a pleasing appearance which constant wear does not affect. Its advantages over ordinary types of flooring are so outstanding

that many Architects and Builders are specifying its use in their new buildings. DuroLithic Flooring is quickly laid. If desired it can be installed at night, and be ready for use next morning.

Whether you are interested in flooring for a new building, or in the replacement of present unsatisfactory floors, further information and particulars may be obtained from the Vulcan Asphalt & Supply Co. Limited, Toronto, 2258a Bloor St. W., Winnipeg, 74 Myrtle St.; Montreal, 3989 St. Ambroise St.

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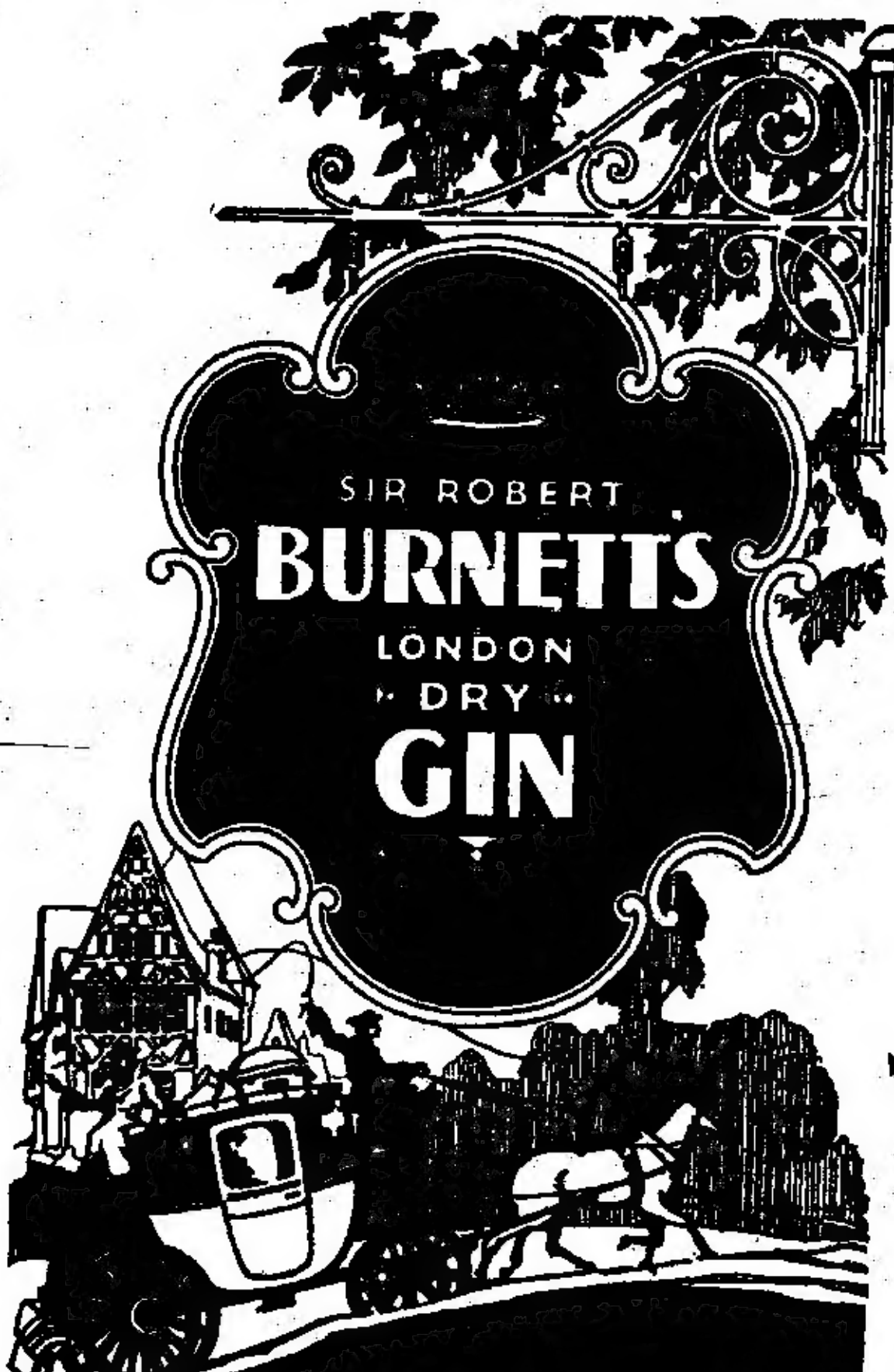
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Weather—Inside and Out

The man who wrote that 'Death' and 'Taxes' were the only two certainties won himself a niche in the Hall of Fame beside the Absent-Minded Professor. He forgot the Weather — omnipresent, unavoidable.

The Weather today has lost certain ancient prerogatives. It is no longer called upon to paint roses in millady's cheeks. The beautician has en-

croached. So has the ultra-violet ray which gives us 'something just as good' in the way of sun-tanned exteriors. The Weather still dabbles in the grain and commodity markets, though here also Science is at work and well on the way to make farms into artificial forcing beds.

But the Weather has not lost caste socially. Today, as in Mark Twain's time, and Noah's, it is the conversational refuge of recluse, statesman, butcher, baker and candle-stick maker. It is the world's greatest social pinch hitter. It goes to bat between dances and dinner courses, at teas and soirees, in the opera and salon, over the back fence and soda fountain — in fact, wherever intellect and culture foregather and conversation strikes a zero hour.

Nor is the Weather overlooked by the heating engineer. He studies the subject with as much enthusiasm as the psychological novelist analyses his heroines. And he discovers quite a wide range of moods and as fascinating a play of temperament. Unlike the novelist with his Eternal Triangle, the engineer studies an Eternal Polygon for the Weather is a many-sided creature with whims and vagaries to rouse the envy of the most temperamental prima donna.

The heating engineer studies the Weather with a practical end in view. Knowing what to expect from the fickle jade, he can devise methods of heating which will parry the thrusts of Nature against the comfort of building occupants.

When an engineer puts the Weather under the microscope, he explodes the popular fallacy that winter is a season of sustained extreme coldness. He finds, on the contrary, that real cold weather in a climate such as Toronto's is noticeable by reason of its rarity rather than by its continuity. We certainly have cold weather, the kind that makes trees crackle, but we don't have much of it nor for long periods. In fact, extreme cold weather exists during only 5% of the heating season. This percentage varies slightly in different sections of the country.

This discovery throws a new light upon heating requirements. It gives proper prominence to the 95% of the heating season when less than maximum heat is required. It gives average weather and mild weather due importance in any consideration of heating.

Enlarging this observation, the engineer points out that, in the same city, the average outside temperature from October 1st to May 1st — the heating season — is hardly low enough to freeze water. Thus, if you flattened out the ups and downs in the weather records, you would get a straight line at approximately 32°F — the freezing point of water. Which fact does not tend to pull your ears deeper into your coat collar nor to start recollections of those good old frosty mornings which used to glue moist hands to pump handles and door latches.

While Weather statistics may be reassuring, the Weather itself cannot be so counted upon. It has more tricks than a rodeo broncho, greater

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'change of pace' than a big league pitcher. The only constant thing about it is its changeability. Within 24 hours it may jump 40° up or down the thermometer. Changes of 20° in a day are common and 10° is scarcely above the average daily fluctuation. Superimposed upon the basic changes in temperature are sun, wind, rain and snow factors, all variable, creating infinite possible combinations.

Having subjected the Weather to every practical observation, the heating engineer is in a position to state what qualifies a heating system must possess to function satisfactorily. He knows what are the extremes or maximum conditions to be met, what are the average conditions and how rapid are the changes up and down the scale. The heating system must meet these conditions within engineering, economic and operating limitations. The system must be adaptable to modern structural design; the cost of the mechanical equipment, the cost of installation and the cost of operation must each be commensurate with the value of the service to be provided; the component parts must be simple mechanically in order that service and maintenance costs may be low, and the system must be simple to operate in order that satisfactory results may be assured.

An interesting result of the productive thinking of engineers upon weather conditions is to be seen in the operation of modern heating systems. One of these, the Dunham Differential System, has actually harnessed steam in such fashion that it grows cooler or hotter as outside temperatures rise or fall.

Because the weather is fickle, this heating system has been made flexible. The principle involved is simply that steam temperatures vary with steam pressures. The principle is applied by providing a means of circulating steam over a wide range of pressures which extend both above and below that of the atmosphere. Steam as "hot" as 218° is used in very cold weather. Steam as "cool" as 132° provides sufficient warmth on mild days. The pressure can be varied automatically in a matter of minutes to meet any and every change in the requirements for heat—a distinct advance over older types of steam heating in which "hot" steam was circulated at all times without relation to weather conditions.

When it is remembered that extreme cold weather exists during only 5% of the heating season, the fuel savings to be effected by variable-temperature steam heating will be appreciated. Mild weather overheating can be eliminated with a resultant reduction in fuel consumption which by actual record approximates a quarter of the total fuel expenditure. Added to the lower operating costs are equally important advantages in the greater comfort, efficiency and health of building occupants, under satisfactory constant temperatures.

That this type of heating which "changes gears" with the weather meets the practical standards of the heating engineer and his client, the builder, is indicated by installations in many of the foremost newer Canadian buildings from coast to coast including King's College, Halifax; Dominion Square Building, Montreal; Chateau Laurier New Wing, Ottawa; Canada Permanent Building, Toronto; Pigott Building, Hamilton; Power Building, Winnipeg and Marine Building, Vancouver.

It will probably be generations before man assumes any measure of control over the Weather—in the open. He has already mastered the problems which Weather creates in buildings.

ANNOUNCEMENT

During the past year the Western Division of the Famous Players Canadian Corporation has grown by leaps and bounds. New houses have been built, older houses remodelled to look like new ones, and even circuits of prosperous theatres added. Nearly every Western theatre has been renovated and installed with talking picture equipment. Mr. Emmanuel Briffa, has done fine work in decorating the various theatres in the West. Mr. Briffa, is one man who does not work primarily for money—his art comes before anything else and the fact that the Western houses are today nicely decorated in good taste is due more to the painstaking ability of Mr. Briffa than anything else. He is a great artist, a gentleman and puts his work before everything else. Mr. Briffa may be reached at 63 Elmwood Ave., Montreal.

Organizations and individuals are invited to send their news in to the Montreal office of the Canadian Jewish Review.

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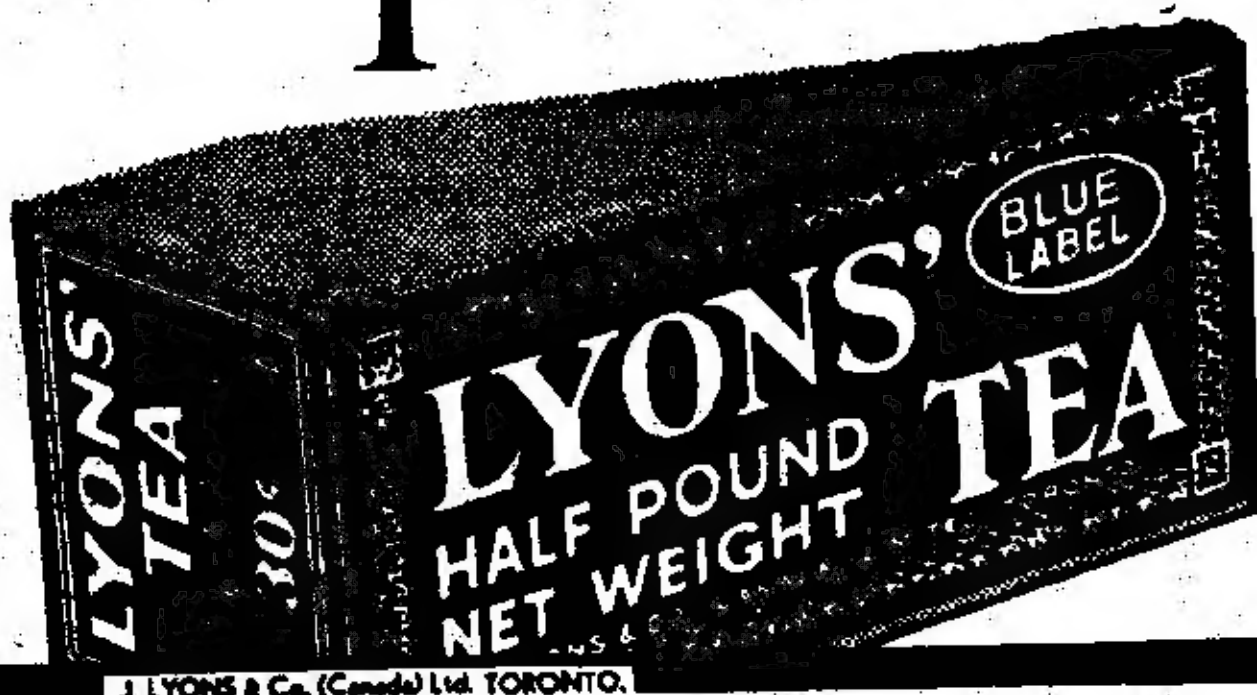
Daise Boys' Club of Montreal Young Judaea were hosts to more than 200 couples at their second annual social, Sunday evening, March 29, in Beth David Synagogue. Dancing, Bernard Engelstein, President, was in charge. Assisting were Miss Ida Elenbogen, of the Radiants of Zion; and Sam Levine, Louis Schnitz, Aaron Prasoff, and Leonard Belnhaker. In charge of checking were Abe Gordon, Maurice Crystal, Hy Lerman, and Moe Lurstein; refreshments, I. Heft, S. Foreman, M. Schwartz, M. Berall, H. Seltzer, S. Balkin, and J. Rozoff; lighting effects, B. Cutloff, B. Moscovitch, and S. Davis. Master of Ceremonies: Myer Pins of the Y.M.H.A. Minstrels: Dave Bernstein, tap dance: Miss Sue Perlmutter accompanied at piano by Miss Miriam Levine sang: Miss Pat Robins, "Novelty" dance; Bernard Garmalse, humorous skit; Peter Rudman sang; Miss Pat Robins, dance; Irving Silver, eccentric tap dance; Peter Rudner and Dave Bernstein, tap dances. Present were: Misses R. Steinwald, S. Steinwald, L. Novak, B. Katzoff, G. Richter, G. Weinstein, L. Katz, P. Pomerantz, D. Zinman, I. Epstein, N. Gross, B. Elvick, A. Bowman, L. Feldstein, Y. Glassman, P. Debrofsky, R. Creiger, D. Schkilar, S. Davis, E. Abel, S. Berman, B. Greenberg, R. Crystal, A. Morrison, L. Zelman, M. Segal, T. Zelman, D. Wiseman, L. Gold, S. Sherack, M. Baker, F. Stavis, M. Katzoff, S. Kermer, F. Solomon, L. Bernstein, A. Pyltch, L. Schachter, B. Goldaten, F. Jacobson, C. Krantz, R. Goldberg, C. Pearson, B. Finkelstein, M. Levy, M. Buck, C. Puritz, J. Fox, C. Katz, F. Balone, M. Shulman, B. Wurst, B. Beloff, J. Streckler, L. Yane, S. Pamger, L. Rosen, L. Levine, S. Levine, E. Kirshner, B. Schwartz, P. Landum, M. Dworkin, A. Satoff, L. Pezazkey, G. Vineberg, A. Yaphe, M. Caplan, E. Wiseman, S. Randoff, L. Fliger, E. Dell, L. Kutzin, E. Handler, E. Kanefsky, A. Bloom, G. Adams, C. Speegler, R. Hernstat, R. Zatz, S. Josephson, B. Gilvhen, D. Klein, L. Endman, S. Lipson, J. Kwat, E. Jones, L. Sweet, E. Kliekman, E. Lieberman, I. Shuter, A. Shuter, E. Rosendelf, A. Fein, A. Mendelman, E. Segal, S. Stein, H. Brock, F. Singer, M. Ruvinsky, F. Kirschbaum, L. Baranoff, L. Steinberg, L. Handelman, F. Cohen, L. Newman, A. Goldstein, J. Amiel, M. Levine, S. Garrelnick, M. Shadowitz, F. Heldberg, H. Bloom, B. Zabitsky, B. Schneider, R. Beane, N. Vincken, B. Shaposhnik, G. Warshaw, E. Bloomfield, L. Greenberg, E. Silverman, R. Silverman, B. Gotthell, J. Saltzman, A. Goodman, C. Berkstein, M. Elenbogen, B. Roth, F. Eisenberg, M. Herman, E. Abranovitch, L. Singer, B. Singer, E. Letapsky, M. Scherzen, B. Solomon, R. Silberg, M. Weiner, E. Salinger, B. Boloten, S. Grosin, M. Autkin, B. Aaron, D. Honeyman, D. Lipsey, B. Samuels, F. Hirsch, M. Wise, B. Plafsky, F. Iscovitch, R. Levitsky, R. Elkin, A. Sindler, S. Pollsher, L. Shedler, R. Denberg, S. Druker, F. Rosenbloom, S. Ikesman, S. Rotz, S. Frolick, F. Cohen, S. Stromberg, B. Belkin, B. Zinman, A. Resnick, H. Aufel, S. Glickman, B. Paddern, R. Zackow, S. Schlesinger, E. Musselman, D. Freedman, E. Kalzerman, L. Leibovitz, B. Millman, M. Segal, B. Kapusta, S. Milben, L. Laffin, S. Biddman, B. Segal, S. Richman, S. Werthemer, R. Raphael, and H. Finestone, S. Opolsky, J. Weiner, A. Raklos, W. Weiss, M. Rosenberg, I. Pomerance, L. Thomas, B. Epstein, B. Smith, J. Margolise, A. Solomon, J. Coperman, I. Chyfetz, A. Greenberg, A. Foreman, M. Batt, J. Wareman, S. Abelson, M. Brand, M. Feldman, I. Paul, N. Ross, H. Cooperberg, S. Stuart, S. Alpert, H. Morrison, J.

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BENEFIT CONCERT

Young Hebrew Mithish Arumim concert will be held at the Monument National Theatre Sunday afternoon, April 5, to help clothe 500 poor children for spring. Anna Rabinovitch Steinman has donated her performance of a program of Hebrew traditional and classical compositions. She will be assisted by Professor J. Rosemarin, music director, and his choir (of Beth David) Victor Schenker, cellist, accompanied by J. Gurevitch will play traditional music including Kolnidre.

ANNUAL DANCE

United Sisterhood of the West End held their fourteenth annual dance Sunday, March 15, at the Palais d'Or. 350 guests were present. Officers and members who helped were: Mrs. I. Hotz, Honorary president; Mrs. M. Gradinger, President; Mrs. A. Marcovitz, first Vice-President; Mrs. I. Hochstein, second Vice-President; Mrs. J. Jacobson, Treasurer; Mrs. I. Belr, Recording Secretary; Mrs. A. Cohen, Financial Secretary; Mrs. Smith, refreshment convenor; Trustees, Mrs. F. Zabitsky, S. White, J. Doldman, A. Plotkin, Wexler, S. Pearson, Keretkin, H. Geyer and Mesdames A. Belr, O. Borofsky, B. Applebaum, R. Yaffe, S. Berlin, B. Gasol, Figarsky, H. Horowitz, D. Cohen, J. Schwartz, S. Teller, A. Bernstein, E. Apel and Herman. Miss Dora Gradinger was program convenor and Mrs. A. Cohen, ticket convenor.

ART EXHIBITION

The exhibition of paintings and pastels by Charles De Belle given in the Jacoby's Studio, 1541 Crescent Street, was formally opened Wednesday evening, March 25, at a private showing under the patronage of Hon. Athanase David and Mde. David, Lord and Lady Atholstan, Lady Drummond, L.L.D., Lady Gordon, Mde. E. F. Surveyor, Mde. Leopold Fortier, Mrs. Henry Joseph, Mrs. Percy Mathias, Mrs. Frederick Brown. The exhibition was formally opened by the Hon. Mr. Justice Surveyor and addresses given by Lady Drummond, L.L.D. and Mde. Athanase David. Present were: Lady Drummond, L.L.D., Mde. Athanase David, Hon. Justice and Mde. Surveyor, Mde. Leopold Fortier, Mr. and Mrs. Frederick Brown, Miss Brown and Mr. Brown, Jr., Dr. and Mrs. Gordon MacDougall, Mr. and Mrs. Horne Russell, Dr. and Mrs. Cayfold, Mr. and Mrs. W. Ness, Dr. John and Mrs. De Belle, Dr. and Mrs. Victor Jekill, Dr. and Mrs. F. A. C. Scrimger, V.C., Mr. and Mrs. J. Morris, Miss Pinkerton, Mr. and Mrs. A. E. Perrins, Dr. and Mrs. Oullin Ross, Dr. A. F. Argue, Dr. Helen Reid, Dr. Mode Abbott, Dr. and Mrs. A. B. Illievitz, Mr. and Mrs. P.

F. Seymour, Mr. and Mrs. E. J. Archibald, Mr. and Mrs. J. T. Hammond, Rev. Father Ethier, Dr. and Mrs. Lyon, Bercovitch, Mr. Gauthier, Miss I. Gyafras, Miss K. MacCormick, Mrs. George Brewer, Miss N. De Belle, Mrs. Donnelly. Musical numbers were given by Miss Olga Gullaroff, Madame Leopold Fortier, Miss Gyafras, George Brewer. The exhibition is open to public view until April 4.

MOTHERS' CIRCLE

The Mothers' Circle of Outremont Hebrew School held a bridge Wednesday afternoon, March 11, at the home of Mrs. D. Rosenbaum, 757 Bloomfield Avenue. Bridge and raffle netted \$12.50. Mrs. J. Malles won the raffle.

MORE MONEY WANTED

In order to help the poorer members of the Jewish community in Montreal to celebrate the feast of Passover the Hebrew Ladies' Relief Society distributed foodstuffs to more than 300 families Wednesday, March 25. In addition to these, as the result of a donation from the wholesale merchants, secured by J. Merson, chairman of the Jewish Community Council, 6,000 pounds of kosher meat and 2,000 pounds of fish were added to the provisions. The society was represented at the distribution by Mesdames J. Goldberg, R. Kaufman, R. Soskin and H. Docks. The president is Mrs. W. Barash. The funds have been exhausted and it is hoped to continue the work after Passover. Contributions should be sent to Mrs. Barash, 5621 Park Avenue.

SISTERHOOD MEETING

The Sisterhood of the Outremont Hebrew Community Centre, Adash Israel, held its monthly bridge Wednesday, March 25, at the home of Mrs. J. Heller, 1327 Lajoie Avenue. Next meeting Monday, April 6, at 8.30, at the home of the President, Mrs. H. Nathanson, 879 Dollard Avenue.

Your very good health!



just say—
"Dawes Black Horse" au.
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MONTREAL JUNIOR HADASSAH THEATRE WEEK

Fredric March and Claudette Colbert, in the screen play, "Honour Among Lovers", will be part of the bill during theatre week, under the auspices of Montreal Junior Hadassah, at the Capitol Theatre, April

3rd to April 9th. Tickets at Zionist Headquarters; from Miss Alice Strassberg, Ticket Convenor for the theatre week, Dollard 6562; Macy's Drug Store, McGill College Avenue and St. Catherine Street. Proceeds go towards the maintenance of the Baby Home in Jerusalem.

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Y. M. H. A.

Y.M.H.A. April schedule: Sunday, April 5th, Passover dance: afternoon, Parents Society. Monday, April 6th, Senior Club Debate; Jewish Peoples School — Auditorium. Thursday, April 9th, Yiddish Art recital by Sigmund Leff; Sunday, April 12th, House Fencing Tournament; Wednesday, April 15th, Thursday, April 16th, Saturday, April 18th, Provincial Boxing Tournament; Wednesday, April 22nd, Association Fencing Tournament; Sunday, April 26th, Boys' Hobbies Exhibit; Monday, April 27th, Boys' Day in Industry; Tuesday, April 28th, Boys Day in School; and Association Championship Swimming Meet; Wednesday, April 29th, Boys' Day in Gym; Thursday, April 30th, Boys' Health Day.

Passover dance, Sunday night, April 6th. Formal. Gerald Goldwater, Chairman of the Social Committee, Dave Becker, Louis Lifshitz, Max Krasnow, Sam Rubin, and Dr. Joseph Fineberg.

Thursday, April 9th, Sigmund Leff, former pupil of Rinehart and Yiddish art recitalist, will give his premier recital in Canada. Tickets from Mrs. Maza, Crescent 6671; Mrs. Brenman, Belair 0854; and the YMHA office, Belair 7303.

Annual Boys' Week, commences Sunday, April 26th with an exhibit of all boys crafts and hobbies sponsored by the "Y." The following evenings will be occupied with Boys Days in Industry, in School, in Sports, Health and Citizenship Days. Boys' Supervisor, Ben Herman.

THANKS!

Montefiore Hebrew Orphans Home acknowledges receipt of 12 boys' suits from the Gardner Clothing Mfg. Co., of Quebec. The letter accompanying the gift read: "In accordance with our usual custom we are sending you by express one dozen boys' suits for the orphans, which we trust will be acceptable to the institution. We also take the opportunity of wishing you at this time a joyous festival and a continuation of the splendid achievements of the Home."



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Y. W. H. A.

Y.W.H.A. schedule:
Saturday, April 11th, 8 p.m., Basketball games and dance Heavers vs. Central "Y" Seniors, Y.W.H.A. vs. Top Notch Club.

Sunday, April 12th, 2:30 p.m. bridge, sponsored by Variety Club.

Sunday, April 17th, 10 a.m. basketball rally.

Monday, April 27th, 8:15 p.m. gymnastic and dancing demonstration. (Midgets, Juniors, and Seniors).

YOUNG JUDAEA LAND CAMPAIGN

The National Executive of the Federation of Young Judaea of Canada announce that Benjamin Caplan is National chairman of the Land Campaign April 12th to April 26th. For the past two years Young Judaea has carried on campaigns for the endowment of a scholarship fund at the Hebrew University. The first Canadian Young Judaea Scholarship will be awarded this fall. Instead of increasing the fund as was the original intention, Young Judaea intends this year to concentrate upon a campaign for the purchase of land in Palestine. Slogan is: "Our Share in the Sharon". Over 120 clubs will participate in this campaign. In charge: Divisional Chairmen: Norman Genser, Western Division; Dr. Mark Zimmerman, Central; William Guss, Eastern; Regional Vice-chairmen: S. H. Abramson, Montreal; Roy Shapiro, Toronto; Herman B. Lightstone, Hamilton; Eva Maltinsky, Regina; M. D. Chertkow, Saskatoon; I. Wolch, Edmonton; H. Crystal, Calgary; and Max Bookman, Ottawa. H. G. Goodman, Winnipeg.

AUXILIARY ELECTION

Dinah Lily Caplan Auxiliary of Young Hebrew Malbish Arumim Society met Tuesday evening, March 25th, and elected: President, Miss Rose Silverman; Vice-President, Miss Milly Bronstein; Financial Secretary, Miss Anita Kovshoff; Recording Secretary, Miss Sarah Berlin; Treasurer, Miss Eva Schachet; Honorary Secretary, Miss Sarah Miller; Counsellors: Percy Caplan, and Miss Sarah Miller.

An executive was formed to devise ways of raising funds during the year to take care of the deficit caused by the clothing of hundreds of poor children twice annually, a work undertaken by the Society for the past 25 years. A social hour was spent. Miss Silverman, the president, acting as hostess.

RAFFLE BENEFITS POOR

The five-dollar gold-piece raffled by the Slow Club March 30, was won by H. Grostern, 3913 St. Urbain Street, with number 94. The proceeds provided six families with Passover supplies. Members are Mesdames A. Shulman and I. Marks, and Misses Claire Geller, Bea Bishinsky, Mary Dorenbaum, Ida Engel and Jennie Lecker.

JUST A CLUB

J. A. C. met Wednesday, March 18th, at the home of Miss Nellie Stiffman. Discussion on ways and means of helping the poor. Refreshments were served by the hostess, assisted by Misses Alice Fleischer and Bee Schroier.

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THE ENEMY'S GATES.

(Continued from page 48)

how, by her tone, calling her hearers' attention to the fact that her face was still without a wrinkle. "I'm not one of the people who believe that we've gone ahead," she would say. "I think it a pity we didn't stop just where we were thirty years ago." She, for one, had had the courage to stay her feet at that time, to strike a beautiful posture and never to wince an eyelid since. She wore modern clothes, of course; she remained, for all that, stolid and smug on her eighteen-eighty pedestal. "Don't talk to me about your age of inventions," she liked to protest. "I prefer discomforts and romance."

It did not take Jessica long to discover that Geoffrey had inherited from this woman, along with his nose, a calculating shrewdness and the ability to scratch. Mrs. Clarke was no fool. She acted towards her daughter-in-law with a gracious cordiality, because the attitude became her and because a good match always appealed to her hard common-sense. No matter how fervently she sang the praises of romance, she possessed the soul of a skinflint beneath her placid provincial surface. That it cost her an effort to be civil to her son's wife was never apparent; but Jessica, with her intuitive skill in reading people, had caught the douglaire back of the maternal blessing. Mrs. Clarke had not come of a long line of Presbyterian elders for nothing. Tenderly benignant towards herself, she had all the crabbed harshness of her ancestors in her judgments upon people outside her narrow comprehension. A Jewess to her was almost an indecent spectacle. She did not consider Jessica beautiful. She was repelled by the flushed sultry boldness of the girl's face. It seemed wrong that such an Amazon should have been

permitted to join the ranks of respectable wives. Certainly she looked the type for mating seasons, not for marriage. Mrs. Clarke often averted her eyes from the vision of her boy in the embrace of that amorous savage.

Jessica's apartment was lovely, she supposed. She had expected something quite different — too much red and vulgar splashes of gold. She had heard, all her life, that Jews had atrocious taste. It rather irritated Mrs. Clarke, that apartment; for she somehow knew in her heart that it had authentic charm, that it came under her favorite classification of "artistic"; and yet she couldn't appreciate it. Such quaint ugly pictures — and all with religious subjects! "Er—Geoffrey," she had whispered one day, examining an "Entombment" by an artist unknown to her—Sano di Pietro, he had told her. (She must look that name up at once!) "Er—Geoffrey—the Morgenthals are very broad-minded, aren't they?" She inclined her head to the figure of the dead Christ. "Not orthodox, I mean. I remember that Morton was an Episcopalian, when he roomed with Alec."

Geoffrey's blue eyes shot cold sparks at her. "Yes, they're excessively broad. On Easter Sunday, they give each other colored eggs, I believe." He was curt.

"Geoffrey—when I'm serious, I wish you wouldn't joke." She voiced a patient rebuke. "I have a right to know—certain things."

"And I refuse to discuss certain things," he informed her.

"Oh, very well!" Her mouth became a round crinkled ruffle. She surveyed him sorrowfully, shook a resigned head.

"Geoffrey has changed," she remarked that night to his father. This marriage was going to stand her in good stead. Her oldest child had always behaved towards her with unfl-

Historical Sketches

(Suggestions for these sketches will be received gratefully; also any additions or corrections.)

The year 1847 could be designated as the turning-point in the life of the then small but yet influential Jewish community of Montreal. In that year there came from England the young Rev. Abraham De Sola to take charge of Shearith Israel Congregation the only organized Jewish community in British North America. His arrival marked a new epoch as is to be seen from various periodicals of that date. Thus we find in the "Occident" of March, 1848, (published in Philadelphia 1842-1869) correspondence from Montreal in which the writer says:

"The Israelites of Montreal lately organized a Sunday School under the superintendence of Rev. A. De Sola. The school already comprises twenty-one children. (Our readers are perhaps aware that our number is very limited in the capital of British America.—Editor "Occident"). who will thus receive weekly at least instruction in the principles of their faith. The female teachers for the present are Miss Rebecca Joseph, Miss Phoebe David, and Miss Sarah Solomons; but the other young ladies are ready to give their services as soon as they are needed." Further correspondence reveals that other Jewish activities were also undertaken by the energetic Rabbi at about the same time. The first Sunday School in Canada had its inception in Montreal as the above "Occident" extract would indicate.

(Contributed by S. Talpis, Montreal.)

inal sharpness. Now she could forget that there had ever been evidence, in the old days, of a tendency on his part to snub her; she could erase from her mind the remembrance of a half-dozen scenes when he had appeared positively to detest her. Till he fell in with "these people," he had been the model son. "How untrue it is—the saying that blood is thicker than water," she went on for her husband's benefit. "A woman like that can do what she pleases with a man. But then—we mustn't complain." The smile of a martyr lit her face; her hard eyes travelled to the bed, enviously measured the wide bands of flannel lace on the sheets. She might not be able to trump up the proper enthusiasm for Sienese Primitives; but she was a keen appraiser of linens. Those sheets—she made a rapid calculation. No, indeed—she'd never complain!

Jessica had proved, in many ways, a disconcerting study. Mrs. Clarke had been sure she'd learn the cost of everything in the place the first day of her visit. It disappointed her to be kept in ignorance: she had relished the prospect of feeling shocked and superior about her daughter-in-law's crassness; quite incidentally, she had looked forward, with tremendous curiosity, to hearing the sordid financial details. She had been treated rather shabbily, too, in the matter of Jessica's jewels. In the first place, it had surprised her that the girl

wore so few—two rings at the most; and she had had the queer sensation of being put in her place with some gruffness whenever she made such judicious comments as "How exquisite that dinner ring is!" or "How many carats that diamond must weigh, my dear!" Jessica, in her replies, refused to tell Mrs. Clarke the facts she craved: "Mother's engagement ring. Reset, of course"; Not once was there a mention of cold cash.

It irked the older woman, having to admit to herself that her ideas on any subject might be unsound. She was comforted, however, by the contemplation of Jessica's body. No one could deny, that, from a physical viewpoint, the girl was altogether too effulgent for standards of conservatism and decency. In describing members of her own sex, Mrs. Clarke employed only two labels—"nice" and "horrid." As to Jessica's status, there had from the start been little occasion for hesitancy.

Mr. Clarke seemed to exist only as a tangible symbol of Mrs. Clarke's sugared strength of domination. She called him "Father" and constantly appealed to him for advice. "What do you think about it, father?" she would ask, with an air of casting herself upon his direction. "Well, I see no objection," he had learned, years ago, to answer if her expression demanded

(Continued on page 86)

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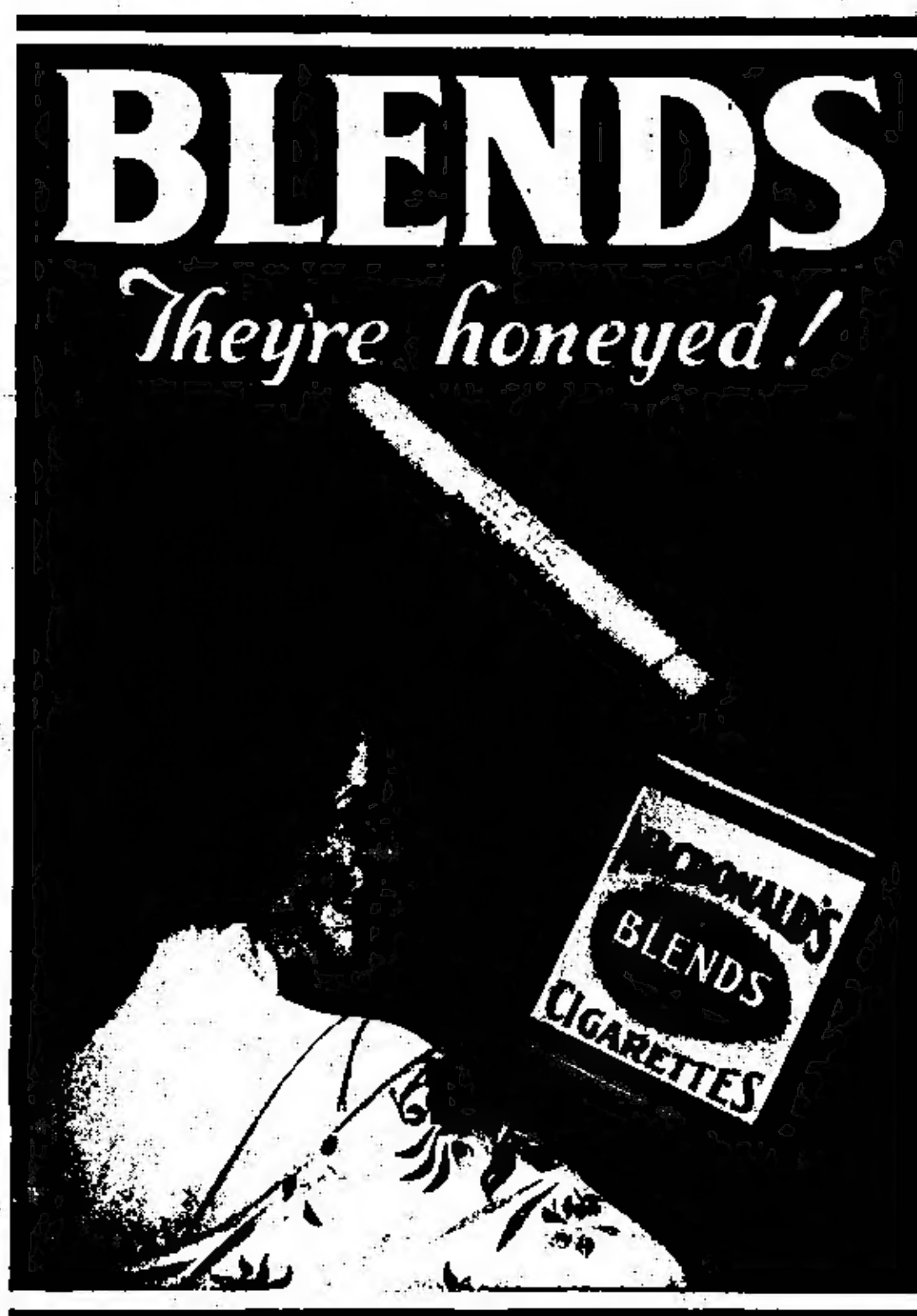
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Mrs. Henry Davis, of 82 Kendal Avenue, Toronto, comes from a family where orthodoxy, the study of the bible and religious observances are the highly prized elements of living. It is more than half a century since she has been away from her family in England



Mrs. Henry C. Davis, of 82 Kendal Avenue, Toronto, President of the Council of Jewish Women from 1901 to 1904 and for 15 years secretary of the Ladies' Montefiore Benevolent Society

and during these years, has lived and associated with many non-Jews on the friendliest terms. Yet to-day when you walk into her home on a Friday evening you see the ritual from Kiddush to Smirns carried out in a manner that is worthy of praise from the most conservative rabbi.

From her earliest childhood Mrs. Davis remembers the stress that was placed upon the adherence to the strict faith of her fathers. When she was a young child, before she had learned to read, her mother would take her to the Great Synagogue of London of which her family were members. The grandeur of this synagogue left a memorable impression on her mind. She remembers counting 100 lulavim or palm branches, one Succoth, when her mother had taken her to the services. There were great solid silver basins in this synagogue in which the priests washed their hands before giving the blessing. Every Saturday morning she would see Sir Nathaniel, later Lord Rothschild, president of the Synagogue, at the services, regularly. She remembers, as having for her first Sunday School teacher, Lady Magnus; Lord Swaythling, the English banker and friend of her father's, was an eminent philanthropist. He kept a clerk in his office for the sole purpose of dispersing tithes.

Fifty years ago when Mrs. Davis came to Toronto the city presented a very different picture from the way it looks now. There was a toll gate at College and Yonge Streets. The outstanding residential was made up of St. George Street with its large beautiful houses reminiscent of the Old World and sedate Jarvis Street with its border of stately chestnut trees. The remainder of the city with the exception of Queen's Park and the University grounds was mostly forest and country.

At that time the women who formed the nucleus of Toronto Jewish society and were active in the social, literary and philan-



Mrs. Alfred D. Benjamin and daughter, Esther. The latter married Frank Samuel, an outstanding member of the Jewish community in London, England.

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Vi-Tone is a delightfully flavored food-tonic-beverage, quickly made with milk or water, and may be served hot or cold. Get a tin of Vi-Tone at your Grocer's or Druggist's, or try Vi-Tone at the Soda Fountain.

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thropic work of the city were Mrs. J. S. Cohen, wife of the then acting Rabbi of Holy Blossom Synagogue, and first President of the Council of Jewish Women; her sister, Miss Kate Josephi, who was the first president of the Girls'



The late Mrs. S. M. Davis, an active communal worker among the early Jewish settlers in Toronto.

Club; Mrs. Lena Streamer, who was prominent in the Ladies' Montefiore Benevolent Society, the late Mrs. Edmund Scheuer, the late Mrs. Leo Frankel, Mrs. M. S. Davis, the late Mrs. Herman Loe-



The late Mrs. Lena Streamer, a worker for the Ladies' Montefiore Benevolent Society in the old days in Toronto. Mrs. Harry Marks, of Toronto, is her daughter

ser Mrs. A. D. Benjamin who is now living in London and Mrs. Maurice Frankel, who died recently.

Entertainments were carried out on a large scale in those early days. Although there were sixteen hotels in the city at the time, no one thought of entertaining anywhere except in his own house. Many of the early residents of Toronto will long remember the



The late Mrs. Edith Jacobs, wife of the late Rabbi Samuel Jacobs of Holy Blossom Synagogue, Toronto. At one time Mrs. Jacobs was president of the Council of Jewish Women and for over ten years was vice-president of the Local Council of Women in Toronto. Mrs. M. M. Sperber, of Montreal, is a daughter of Mrs. Jacobs.



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— if it shows the graceful Watteau influence, as in the hat sketched, it is among the Fashion leaders. Lacquered feather ornament tipped with white accentuates interest, Black panamalac, at 14.50. Other interesting Spring models in a wide range of prices.

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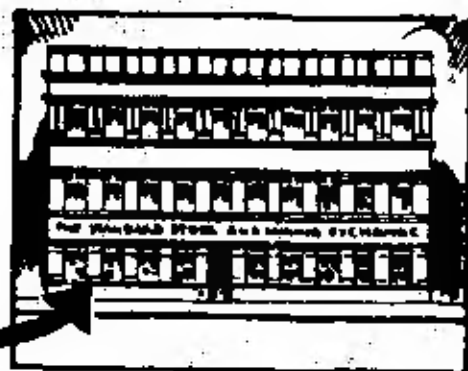
sumptuous entertainments given at the large homes of Mrs. A. D. Benjamin, Mrs. Leo Frankel and Mrs. Henry Davis. At one fancy costume ball at Mrs. Benjamin's

home the guests dressed to represent biblical characters. One lady came dressed as Eve. Not in the traditional fig leaf, however, but in a skirt made up of doll's re-



This picture was taken ten years ago when a presentation was made to the late Mrs. S. M. Davis by the Council of Jewish Women of Toronto. In the picture are Mrs. Coleman Miller, the late Mrs. William Goldstein, the late Mrs. Pauline Kallmeyer, Mrs. Charles Dramin, Mrs. Sol Lorie, Mrs. Henry C. Davis, and Mrs. S. M. Davis, seated. Can you identify any others?

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presenting all creeds and nationalities, as Eve is supposed to be the mother of all living.

Horse-back riding was a favorite form of recreation then. Early on a Sunday morning one could see many gentlemen cantering along Jarvis Street. Its quiet dignity and beauty made it a much-used riding road.

There was a literary group at the time composed of members of the Bond Street Synagogue which was then orthodox. Reverend Dr. Elzis and Reverend Lazarus were the leading spirits in the group. Dr. Reverend Clark of Trinity College lectured to this society. The Council of Jewish Women took a lively interest in literary endeavor.

ours also. Each week some member would read a paper or essay which she wrote herself.

Although there was a distinct Jewish society in the city which followed its own pursuits and activities the Jews mingled a great deal and were on cordial social terms with non-Jews. Little or no racial prejudice existed in Toronto then.

Mrs. Davis was president of the Council of Jewish Women from 1901 to 1904 and for 15 years was secretary of the Ladies' Montefiore Benevolent Society. She taught in the Sunday school for seven years. Later when she gave up teaching at the school she had seven children come to her home and even now still continues to teach a pupil.

Rose Goodman, aged fifteen months, daughter of Mr. and Mrs. M. Goodman, 5335 St. Urbain Street, Montreal.

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Tolerance

By Maurice Levine, 415 Palmerston Blvd., Toronto.

This address won first prize in the oratorical contest held by the Women's League of the United Synagogue of America.

We who live in Toronto are witnesses daily of an almost historic struggle being waged by Titans over a subject which they find so delightfully publicly provoking — tolerance! So persistently and so fruitlessly has this controversy been waged by would-be moulders of public opinion that we helpless private citizens are almost nauseated by the mere mention of the word "tolerance". You may, then, think it "chutzpadick" on my part when I announce that my subject this evening is — tolerance.

Most of you know me personally. Therefore, like Mohammed among his home town neighbours, find it impossible to pose as a prophet. In discussion of the theme, "Lack of Tolerance Among Jews", it is merely my intention to give you a few things to think about. Intolerance is with us a multi-phased affliction and I am in no position to present a panacea. After all, what do you expect

for ten, fifteen or twenty-five dollars?

No person in this perfectly tolerant audience will deny that we Jews like any other people, have our intolerations. Often in our relations with our fellow men, our fellow Jew, we are far from just, far from showing any genuine concern for the thoughts and feelings of others.

It is always fitting to commence the study of the subject with an historical retrospect. If we glance back into the past we may well be astonished by the liberality of our sages and rabbis. During the years when the Roman oppressor with iron shod heel was patrolling Palestine, it was Rabbi Meyer, who, rising above the externals of his time declared that a Gentile whose life was based on the Torah deserved as much respect as the High Priest. So too, at a time when the doctrines of Paul, the supposed doctrines of Jesus, were spreading, declaring that only the baptized could enter heaven, Rabbi Joshua insisted that all good men, no matter what their worldly belief was, had a share in the world to come. At a time when the Roman

Catholic church was teaching that every Jew regardless of his character or position was a foul offspring of the serpent and that it was an act pleasing in the sight of the Lord to maltreat and kill Jews; at such a time Joseph Caro in his code declared: "When one meets a Christian sage one must utter the same benediction as when one encounters a Jewish man of learning."

And to-day — if in the face of all the persecution and mistreatment our people endure, we in daily conversation employ such epithets (really humourously) as a "Goyische Kop" and "Shaitetdiker Yung" — surely it is a most bland contra-response to the anti-Semitic students in Germany and Roumania who, cudgel in hand, spit forth: "Was der Jud ist ist Schweiner!"

Yes, in our attitude toward the Gentile we are, everything considered, tolerant enough. It is, sadly enough, among ourselves that there are to be found intolerations of the most deplorable character. One of the most disgusting forms is that displayed by certain Jews who style themselves ultra liberals. These gentlemen have a great open heart for all suffering humanity, for all oppressed nations, for all downtrodden peoples — for all — except their own. When under Turkish rule the Armenians were cringing, these ultra liberals appealed for their Christian brethren. When the negroes are oppressed they labour to lighten the load of their coloured brethren. And when in India Britain mistreats her subject, Ah — there they are crying out in humanity's name for Justice! Justice for their Indian brothers.

But when in the dark lands of Europe Jews are boycotted and programmed and subjected to persecution without end — Then the lovers of mankind are silent! Silent with a silence that mocks us and insults us. A silence which thunders "We, your sons, we who truly represent liberalism, we deem your cause unworthy of defence!"

And when in Palestine the Jews were massacred and on the open wound a British administration rubs salt — then these lovers of humanity threw their weight on the side of the poor defenceless Arabs and howled out against Zionism, hoping to sink the vessel without which we know well enough we cannot weather the storms around us. Such is the intolerance of our pseudo ultra liberals.

Less potent but none the less despicable is the hypocrite who, trampling on the heads of his brethren, attempts to clamber into Gentile high society. In order to achieve his end this person is only too delighted to admit to Gentiles that while — oh yes — there are vulgar, unpatriotic Jews, he is different. And of course he is completely free from the ignorant darkness and unsociability with which other Jews envelop themselves! How delighted this today is When "Got zu danken" he finally finds himself the only Jew in an exclusive Gentile golf club, or the only one sitting down to dinner with the one hundred percent Gentile 400.

Here in Toronto there is a person with considerable local popularity who is exceedingly proud of being one of the very few Jews really accepted by the Gentiles. From this very platform I have heard that person discuss the "latkes" mother used to make. And shortly thereafter in the columns of the Daily Star — it was on Christmas day — there appeared a poem on the Christ child, which might have been written by a very fervent Catholic priest. But no, it was the work of this same person.

If you want intolerance strongly intermingled with hypocrisy, you have it in this type, who, while not denying their Judaism to the Jews,

deny it to the Gentiles; and who gladly pawn even more than their birthright for the privilege of messing with the Philistines.

Turning from this phase to another, there is the intolerance of wealth. Among no other people is the bitterness between capital and labour as virulent as it is among us Jews. The grossly intolerant attitude of many Jewish employers for what are really the human rights of their employees has instilled a bitter hatred for the capitalist in many Jewish workers. Mind you I am not accusing all Jewish employers. That would be most unjust. But there are a considerable number who seemingly are good members of synagogues; who attend more or less regularly; know well enough the injunctions of Judaism to treat one's servant with respect and kind consideration; who perhaps explain to their children on occasion what Hillel stated to be the loftiest tenet of Judaism — "Do not unto others as you would not have others do unto you. All else is commentary" — and approvingly nod when the Rabbi in sermon declares that man is not a machine, but an individual with God-given rights to preserve to the holy spark of duality.

In his sweat shop, however, amid the monotonous hum of machines, the employer discards his sabbath garment of lofty belief. From his employees he demands that they give and give and give. As he sees it those in his pay live for him. He live for them? Nonsense! And thus from them selfishly he squeezes all he can, never considering that they are individuals, human beings, with the same right to live as he, with thoughts, emotions. And therein lies the intolerance of the employer.

Aside from this, our nouveaux riches, in their heroic attempt to establish a Jewish aristocracy adopt a decidedly intolerant attitude towards their less fortunate brothers.

No one can deny anyone else who develops an uncomfortable itch in the bank book pocket due to expansion, the right to migrate north of Bloor Street. But it seems that once certain Jews become perched on the Hill they begin to look down from their eminence on their former neighbours. That you may say is not intolerance; it is merely snobbishness. Among us Jews who for ages have recognized no aristocracy but that of the mind, an aristocracy whose members were at the same time proud and humble, this condescending charitable attitude is tolerance. It suggests that the poor by reason of their poverty are inferior beings. Mr. Newman Rich, who in the old country was probably a shuster and has little or no education, now by virtue of his wealth becomes a philanthropist, (a leader in the community. He looks on the Jewish masses merely as a means toward advancing his position. This is not his worst offence, however. As he, Newman Rich, shuster's son, hearkens to the plaudits he receives he finally convinces himself that he is an intellectual of the first water, imagines himself as a Moses, and imposes on himself the task of speaking for the Jewish people. But he is perfectly intolerant toward democratic opinion. For the wishes and the opinions of the mass he has no respect. And that is why Newman Rich, intellectual, leader and philanthropist receives mention this evening.

Now let us concern ourselves with those Jews who by virtue of extraction consider themselves superior to the common or garden variety. The Sephardim and Deutsche Yehudim have a habit of viewing themselves as the chosen of the chosen people. The superiority complex of the Spanish Jews may have some justification.

(Continued on page 91)

Passover Greetings

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Date	Steamer	From	Destination: Via
Apr. 4	Britannic	New York	Liverpool: Cobh
" 4	Kungsholm	"	Göteborg
" 4	United States	"	Copenhagen: Hsl., Krie., Oslo
" 4	Conte Bianca	"	Genoa: Naples, Villefranche
" 4	Arcadia	"	London: Plymouth, Havre
" 4	Andania	"	Liverpool: Cobh
" 5	Westernland	Halifax	Antwerp: Plymouth, Cherbourg
" 7	De Grasse	New York	Havre: Plymouth
" 8	Mauretania	"	Southampton: Plymouth, Cherbourg
" 8	M. de Camille	"	Barcelona: Cadiz
" 8	George Washington	"	Hamburg: Plymouth, Cherbourg
" 9	Bremen	"	Bremen: Cherbourg, Southampton
" 9	New York	"	Hamburg: Cherbourg, Southampton
" 9	Scout	"	Bremen: Boston, Cobh, Galway, Cherbourg
" 10	American	"	London
" 10	Trinidad	"	Havre: Plymouth
" 10	Perla	"	Southampton: Cherbourg
" 10	Homeric	"	London
" 10	Duchess of Bedford	St. John	Liverpool: Belfast, Glasgow
" 11	Albatross	New York	London: Halifax, Plymouth, Havre
" 11	Minnewaska	"	London: Cherbourg
" 11	Laurentic	"	Liverpool: Halifax, Cobh
" 11	Drottningholm	"	Göteborg: Hsl.
" 11	Hallig Olav	"	Copenhagen: Kristiansund, Oslo
" 12	Roma	"	Genoa: Naples, Villefranche
" 13	Transylvania	"	Glasgow: Londonderry
" 13	Laurentic	Halifax	Liverpool: Cobh
" 13	Albatross	"	London: Plymouth, Havre
" 14	Aquatic	New York	Southampton: Cherbourg
" 15	America	"	Hamburg: Plymouth, Cherbourg
" 15	Leviathan	"	Southampton: Cherbourg
" 15	Vulcania	"	Trieste: Cannes, Naples
" 16	General von Scharnhorst	"	Bremen: Southampton, Boulogne
" 16	Europa	"	Bremen: Cherbourg, Southampton
" 16	Albert Ballin	"	Hamburg: Cherbourg, Southampton
" 16	Alfred XIII	"	Bilbao: Vigo, Gijón, Santander
" 17	American	"	London
" 17	Farnham	"	Antwerp: Halifax, Plymouth, Cherbourg
" 17	Pennland	"	Southampton: Cherbourg
" 17	Majorie	"	Hamburg: Cobh, Cherbourg
" 17	St. Louis	St. John	Glasgow
" 17	Manitoba	"	"

Note: As there has a good many changes in sailings being made at the present time, it would be well to verify these dates, just prior to actual departure.

Council of Jewish Women

Jewish Girls' Club

Eseroni Club held a dance Tuesday, March 24th. Present: Misses Bea Silverman, Marion Brohstein, Esther Bloom, Lil Grossberg, Jean Sherman, Lil Gluckstein, Hilda Canter, and A. Shekter, L. Meyers, H. Kandler, S. Stone, L. Singer, L. Greenspon, B. Silverman, Mr. and Mrs. Starr, Gluckstein, Goldenberg, Feldstein.

Junior groups held an Athletic Meet Sunday, March 29. Prize-winners: In the nine year old, Esther Fruitman, W.W's. Club; eleven, Lily Jacobs, Happy Hearts; twelve, Lily Lubinsky, Busy Bees.

Deals held their fifth anniversary Saturday. Present: Misses, A. Cohen, Ida Hurwitz, Lil Jacobs, Esther Fine, Thelma Kaufman, Essie Simon, Rose Rubenstein, Rose Grossman, Pearl Gangbar, Sara Austin, Sophie Garshon, Jimmie Cohen, Mrs. R. Greenberg; and Milton Hurwitz, Mac Levy, Barney Welsh, Harry Sniderman, Al Marshack, Harry Gerston, Harry Tien, Moe Karnblum, Moe Orloff, Harry Leslie, Lou Frenkle, Meyer Greenberg.

Basketball teams organized in the Senior Girls Permanent House League: Giants: Jimmie Cohen (Capt); Beatrice Rubenstein, Lily Blugerman, Rose Grossman, Mollie Moriens. Athletics: Ann Cornfield (Capt); Leona Fineberg, Buddie Levenstein, Selma Nathans, Doris Cohen. Stars: Dorothy Bonza (Capt); Beatrice Freedhoff, Sophie Zoddic, Rose Rubenstein, Eva Feldman, Bess Goldman.

Cubs: Clara Freedhoff (Capt); Rose Korn, Bess Asner, Eva Weiser, Shirley Shogilov.

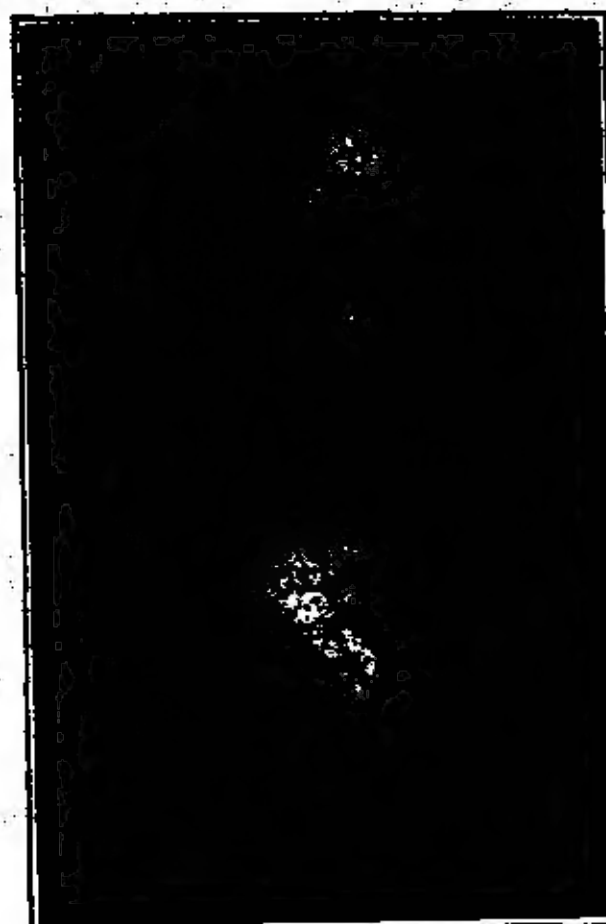
Deals drawing of a Smoking Stand Sunday, March 29, was won by Rose Rubenstein, 86 Oxford Street.

Rayim Girls held a drawing of a tea set Sunday, March 29. Winner, Al Sherman, 29 Elm St.

Jewish Girls' Club won the Ontario Intermediate Basketball championship when the executive of the L.O.B.A. disqualified the Windsor team for not complying with the rules and regulations set by the constitution. The club will play the Montreal Sun Life team in a two game series, at the Community House Saturday April 4, and Monday, April 6. The winner will play Halifax for the Eastern Canadian Championship.

Adelaide Club held their monthly social at the Community House. The drawing was held of a tea set, the number being drawn by Miss Adelaide Cohen. Winner, Harry Sniderman, 414 Queen St. W. Present were: Miss Adelaide Cohen, Mr. and Mrs. Myer Greenberg, Mr. and Mrs. Moe Garber, Mr. and Mrs. Harry Posen, Mr. and Mrs. D. Posen, Mr. and Mrs. I. Bosain, Mr. and Mrs. Tisdale, Mr. and Mrs. Sam Gold, Mrs. Al. Narrol, Mrs. H. Green, Misses Anne Nymman, Anne Baker, and Lillian Haimblatt.

The following Volleyball Teams have been organized at the Council Community House as a Senior Girls Permanent House League. Hawks, Leona Fineberg, (Capt.) Clara Freedhoff, Rose Korn, Eva Weiser, Sophie Zoddic, Rose Rubenstein, Evelyn Roebuck. Rangers, Dorothy Bonza (Capt.) Lily Blugerman, Rose Field, Bess Asner, Beatty Rubinstein, Ann Cornfield, Mollie Moriens, Kay Bruner. Maple Leafs, Eunice Goldman (Capt.) Bessie Goldman, Ruth Goldman, Shirley Shogilov, Doris Cohen, Beatrice Freedhoff, Meen Cornfield, Anne Shime, Rose Felcher. Maroons, Jimmie Cohen, (Capt.) Miga Rockvick, Selma Nathan, Buddie Levenstein, Rose Grossman, Eva Feldman, Adalec Taylor, Rebecca Greenberg, and Isobel Roebuck.



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This Spring Milady should consult Mr. Pember in order to make certain that her coiffure is in tune with the latest modes. Your beauty requires a certain style of hair-dress according to the type of your features and the texture of your hair. If you will entrust the effectiveness of your hair-dress to Mr. Pember's experienced taste and judgment, you will enjoy a rare satisfaction and approval. Be sure to complete your new Spring ensemble with the perfect coiffure.

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ANNUAL DANCE

The 59th Old Boys Association will hold their third annual installation dance at the Apollo Hall, Brunswick at Bloor Sts., Saturday, April 11th, at 9 p.m. Tickets from Leon Papernick, Lombard 0400.

SPECIALTY DANCE

Adrems Specialty Dance, Saturday, April 25th. Information from Miss Toots Fischer, Trinity 1911; or Miss Anne Berenholts, Trinity 2429.

OPEN NEW OFFICE

Colling & Colling Acquire Ground Floor Space in Standard Exchange Building

The wide spread renewal of interest in mining development and the faith that the mining industry in Canada is commencing a new era of prosperity, have prompted many constructive changes throughout mining brokerage circles.

One of the older firms on the Standard Stock and Mining Exchange, Colling and Colling, have opened a new up-to-the-minute brokerage office located on the ground floor of the Standard Stock and Mining Exchange Building, Temperance Street, Toronto.

Every convenience offered by modern facilities is available. Trans-lux ticker service brings quotations direct from the Exchange floor, and for the first time with the elimination of outside tickers.

J. C. Colling, assisted by H. Colling, is backed up by an experienced staff.

This firm now employs their own field engineer, Percy McDonald; Harold A. Prescott is in charge of sales and statistical departments, assisted by Garnett H. Parliament, Wm. C. Kirkham, Garnett F. Manning, J. Russell Peacock and John M. Brawia.

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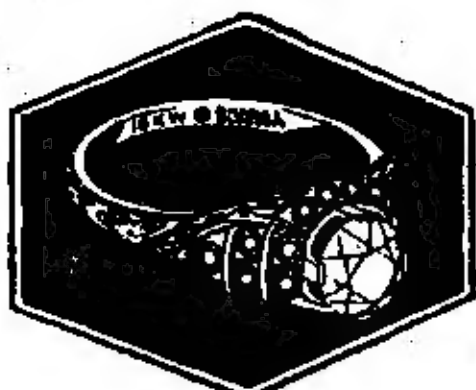
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Holy Blossom Hebrew Congregation. Rabbi M. N. Eisen-drath, Bond Street.

Sabbath at 10.30 a.m., children's Passover service. Sunday, at 11 a.m., sermon: "Why Missions to the Jew?" Concluding Passover Services, Tuesday at 5.30 p.m., short half-hour of meditation, music and prayer. Wednesday at 10.30 a.m., sermon.

Holy Blossom Forum, Tuesday, April 14th, presents Will Durant on "The Ten Greatest Thinkers," at Massey Hall, Rt. Hon. Arthur Meighen, Chairman. Tickets from the secretary.

Sunday Morning Assembly, Mr. Littner's Class presented "The Life of David." Cast: Queen Bathsheba: Jenny Mouckley; King David, Gilbert Barrett; David as a boy, Boris Swerling; Prince Solomon, Edward King; King Saul, Ralph Wolman; and Elid Berenson and Manette Davidson. Opening Prayer: Ayeda Penturn; Closing Prayers, Manette Davidson. Esther List introduced characters. Sunday Afternoon Assembly held a miniature Seder.

In accordance with the long-established practice in most of the Reform Congregations in the United States, "Go to Temple Month" is set aside for the attendance at the Synagogue at least once a week during that month. For the month of April the rabbi plans three special lectures, beginning with this Sunday morning.

WIN PRIZES

Roumanian Hebrew Benevolent Society held a box social on Sunday, March 29th, at the Synagogue Chambers. Prizes for the best boxes were presented to Mesdames L. Malles, S. Tobias, B. Goodman, D. Filderman and J. Orenstein. Auctioneers were F. Schlifer, L. Malles, J. Gelman and D. Filderman. A box was donated by the Rabbi's wife, Mrs. M. Berger.

CLUB MEETING

Juvenile Daughters of Israel met at the home of Miss Cibel Worth, 622 Bloor Street West. Next meeting at the home of Mrs. Louis Speigel, 617 College Street.

AUTO INSURANCE COMPANIES ASKED TO STATE POLICY

Charges that automobile insurance companies discriminated against Jews, lodged recently by Fred Singer, M.L.A., St. Andrew's, in the Legislature, are believed to have been satisfactorily dealt with, following two conferences at the office of Leighton Foster, provincial superintendent of insurance.

A declaration of policy by automobile insurance underwriters is being urged, the request being worded as follows: "Is your company prepared to consider applications for automobile insurance from Hebrews, submitted through agents of your company, and to accept or decline such applications in accordance with the same underwriting principles and rules as applications submitted by Gentiles are accepted or declined?"

Underwriters who were at the conference said that 90 per cent of the insurance companies would answer in the affirmative.

TEA DANCE SATURDAY

Moxler Girls' Club tea dance at the Talmud Torah, 9 Brunswick Avenue, Saturday, at 8 p.m. Tea served from 9 to 11 o'clock only. Tickets from Miss Ida Zeldin, Kingsdale 8230; or Miss Jerry Garber, Kingsdale 8868.

MEMBERS WANTED

Newly-organized girls club wishes additional members. Girls 17 and 18 call Miss Elsie Lahman, Trinity 3529-J; or Miss Annie Steiner, Trinity 7562-W.

RIZONA GIRLS

Rizona Girls Club held a theatre party followed by a pajama party at the home of Miss Flo Gertzbein Friday, March 20th. Present were: Misses Betty Gluckstein, Sally Wellinsky, Fanny Rosen, Molly Rosen, Rose Horowitz, Flo Gertzbein, Tillie Dolman, Kate Tarnofsky, and Fanny Mecklinger.

MEMBERS WANTED

Moxler Young Men's Club held the draw of their raffle, Miss Ada Cohen, of 803 Manning Avenue, being the winner. Club wants members call Jack Abel, Trinity 0515-W.

VERONA GIRLS ELECTION

Verona Girls elected: President, Miss Gertrude Jackson; Secretary, Miss Toby Margolis; Treasurer, Miss Sarah Sirkin; Sick Committee, Misses Jean Zimmer, Esther Anisman, Sarah Sirkin; Social Committee, Misses Tillie Kraft, Rose Miller, Nellie Leone. Miss Shirley Gluckstein will take care of the scrap book.

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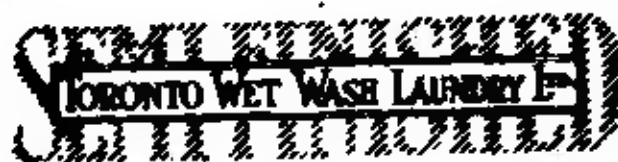
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fitted to your needs — or
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TORONTO SOCIAL

The Council of Jewish Women held their hard-time party, supper, and cabaret at the Hermant Building Tuesday, March 24th. The entire fifteenth floor of the building was decorated with balloons, flowers, and comic dolls. Mrs. Roy Frankel, the convenor, was assisted by Mesdames Louis Rosenfeld, B. Raz, Herbert Nussbaum, Harold Levi, Egmont Frankel, H. Sterling, J. J. Allen, H. Masters, Julius Elisman, Mortimer L. Levy, Misses Eva Rittenberg, Sylvia Keyfetz, Ruth Rogul, Florence Andrews, Beulah Bapernick, Mae Silver, Virginia Goldsmith, Rosalie Franckel, Florence Beavenick, Helen Pullan, Helen Solway, Thekla James, Ellen Caplan, Ruth Raphael, Mary Fogle, Ruth Levin and Sarah Segel, and Jake Berman. Some of the guests present were: Mr. and Mrs. Harry Samuel, Mrs. Henry C. Davis, Mr. and Mrs. F. Lesser, Mr. and Mrs. Ralph Raphael, Mrs. Percy Hermant, Mr. and Mrs. Walter Goldstein, Mr. and Mrs. Jule Allen, Mr. and Mrs. Louis Rosenfeld, Mr. and Mrs. S. Bernstein, Mr. and Mrs. Robert King, Mr. and Mrs. Ted Sterling, Mr. and Mrs. Henry Grelman, Mr. and Mrs. Meyer Brenner, Mr. and Mrs. Jess Kaplan, Mr. and Mrs. H. Masters, Mr. and Mrs. Joe Tarshis, Mr. and Mrs. Marcus Hirsch, Mr. and Mrs. Herman Mendelsohn, Mr. and Mrs. Louis Shapiro, Mr. and Mrs. Murray Drachin, Mr. and Mrs. Nat Taylor, Mr. and Mrs. Frank Frenes, Mr. and Mrs. Ben Goldzealer, Mr. and Mrs. Isidore Bernstein, Mr. and Mrs. Joe Solway, Mr. and Mrs. Harry Salter, Mr. and Mrs. Harry Rohrer, Mr. and Mrs. Edward Dworkin, Mr. and Mrs. H. Rotenberg, Mr. and Mrs. Samuel Sternberg, Mrs. Abramson, Mr. and Mrs. R. J. Sapera, Mr. and Mrs. Nathan Phillips, Miss Adelaide Cohen, Mark G. Cohen, Roul Auerbach and Jack Clyman. Mrs. Henry C. Davis, dressed as a lady of the early 90's, won the costume prize.

Mr. and Mrs. Albert Goldman and daughter, Joy, will be in town for the Passover holidays visiting Mrs. Goldman's parents, Mr. and Mrs. Is-
rael Smith, Indian Road.

Mr. and Mrs. Matthew Segel, Cedar-
vale Mansions, are spending the Pass-
over holidays with Mrs. Segel's sister,
Mrs. S. Rabkin, and Dr. Rabkin, of
Hamilton, Ont.

Mrs. M. I. Greisman and son, Joel,
came home on Wednesday from New
York accompanied by Mr. Greisman
who has been abroad for the past few
months.

Arthur Brodey, who is studying at
the Jewish Institute of Religion in
New York, will spend the Passover
holidays with his parents, Mr. and
Mrs. I. Brodey, Palmerston Boule-
vard.

Dr. A. I. Willinsky, Madison Avenue,
has been invited by the Academy of
Medicine, New York City, to read a
paper on Spinal Anesthesia, and
leaves on Monday.

Mr. and Mrs. Selig Gross, Madison
Avenue, have as their guest for the
Passover holidays, Leon Goldsmith,
of Frankfurt, Germany.

Mrs. H. M. Lewis and children of
Utica, N.Y., are spending the holi-
days with Mrs. Lewis's mother, Mrs.
I. Cooper, Madison Avenue.

Mr. and Mrs. Carl Frankel, Douglas
Drive, left on Friday to spend two
weeks in Atlantic City.

Mr. and Mrs. Arthur Cohen, War-
ren Road, return next Friday from
Miami Beach, Fla., where they spent
several weeks.

Mrs. Mortimer L. Levy and chil-
dren, Sybil and Leonard, Normanna
Avenue, are spending the Passover
holidays with her mother, Mrs. I.
Levy, of Hamilton, Ont.

Mrs. J. S. Scheuer, Heath Street
West, has left to visit over the Pass-
over holidays in Syracuse, N.Y., with
her mother and sister, Mrs. Samuel
Bloom and Mrs. Adolph Kier.

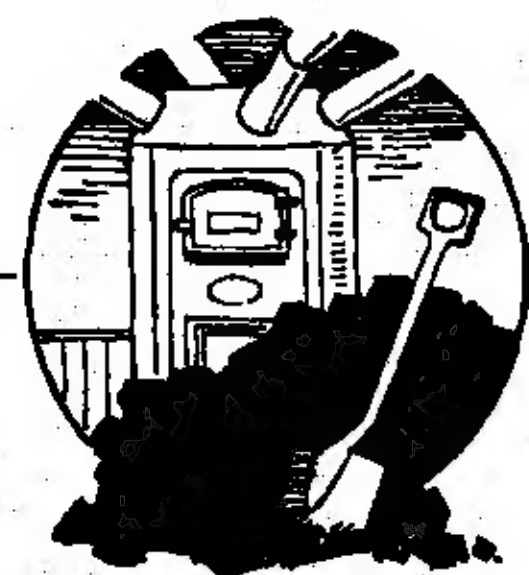
Miss Louise Sales, of Louisville,
Kentucky, is the guest of Miss Ruth
Levin, Lyndhurst Avenue.

Dr. Lawrence M. Hutner, of Ro-
chester, N.Y., visited over the week-
end with his parents, Mr. and Mrs.
P. S. Hutner, Killarney Road, and
Harold Hutner who has been in Mont-
real for the past two months, is now
at home.

Mrs. A. Langer (née Clara Miller)
of Hamilton, Ont., is spending a
fortnight with her mother, Mrs. S.
Miller, Queen Street West.

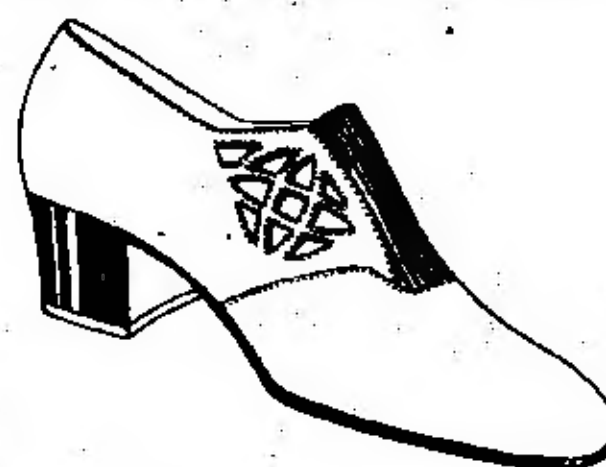
Miss Bessie Enushevsky, Beverley
Street, is home after spending a
month in Ottawa, Ont.

Alpha Omega Dental Fraternity
held its tenth annual dinner and
dance at the Royal York Hotel Sa-
turday, March 28th. Present were:
Dr. and Mrs. S. Perlman, the latter
in blue satin and rhinestones; Dr.



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and Mrs. B. D. Garfield, black lace
and chiffon velvet; Dr. and Mrs. J.
Finmark, green lace and chiffon vel-
vet; Dr. and Mrs. S. Strauss, white
satin; Mr. and Mrs. Ben Hyman,
green chiffon velvet and rhinestones;
Misses Eva Jolofsky, Nile green lace;
Sylvia Silverman, black crepe; Ida
Levy, of Hamilton, black sequins;
Freda Bochner, lavender lace; L.
Solomon black net; Florence Bes-
venick, egg-shell satin; R. Bauman,
green crepe; Zelma Singer, white
crepe; Anne Sommerstein, green
crepe; Betty Samuels, green satin;
and Dr. S. Model, Dr. S. Copeland,
Dr. S. Dymont, Dr. S. Rosen of Ha-
milton, Dr. A. Lipson, Dr. S. Hellen,
Dr. J. Scholes, Ira Caplan, R. Breg-
nan, Dave Goldman and B. Hyman.
B. Hyman was installed as Chancel-
lor. Max Sherman entertained at the
dinner hour with piano and harmo-
nica solos. Miss Eva Jolofsky won



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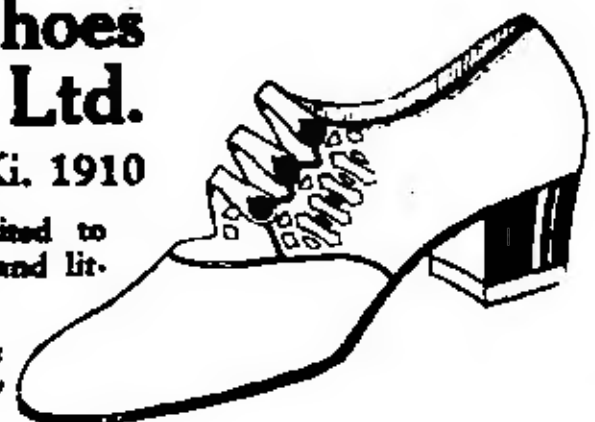
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COD LIVER OIL

the balloon dance: Miss Ida Levy and Dr. S. Rosen, of Hamilton, won the "Dance of Diseases" and Miss R. Bauman won the cross word puzzle dance.

Mrs. B. D. Garfield, Oriole Parkway, was hostess Monday afternoon at the Arcadian Court in compliment to Mr. and Mrs. L. Summer, of Windsor, Ont.

Charles Brosseau, of New York, will be the guest of Mr. and Mrs. L. Grelman, Chaplin Crescent, over the week-end.

Mr. and Mrs. Max Cooper, Chaplin Crescent, have as their guest, Miss Hannah Rosen, of New York.

Mrs. A. Dobrofsky, of Montreal, is visiting with her mother, Mrs. B. Cooper, Hudson Drive.

Mrs. J. J. Lavine, Tyndall Avenue, entertained Tuesday afternoon at tea at Eaton's College Street Store, in honor of her sister, Dr. L. Sher Alpers, of Philadelphia, Pa., and her sister-in-law, Mrs. Samuel Sher, of Detroit, Mich.

Mrs. Hyman Sapowitch and daughter, Mita Doris, of Buffalo, N.Y., is

spending the Passover holidays with her parents, Mr. and Mrs. M. L. Goldstein, Keele Street.

Mrs. Samuel Herlick and son, Thomas, Maughan Crescent, leave on Wednesday for Rochester, N.Y., where they will spend the Passover holidays with Mrs. Herlick's mother, Mrs. A. Stopeck.

Mrs. S. H. Adman, Burnside Drive, who spent the past two months in Miami Beach, Fla., returned home on Sunday.

A. Yelin, Northcliffe Boulevard, who has been on an extended trip to New York, Philadelphia, Boston and Chicago, came home this week for the Passover holidays.

Mrs. L. Goldstein, Standish Avenue, who has been in Miami, Fla., for the past six weeks, returned home on Wednesday.

Mr. and Mrs. Harry Hurvitz, of Pittsburgh, Pa., will be in town for the Passover holidays, visiting with his brother, J. Hurvitz and Mrs. Hurvitz, Nina Avenue.

L. Brodey, of Englehart, Ont., spent a few days in town, guest at the home of Mrs. E. Friedman, Weybourne Road.

Mrs. I. Brodey, Sr., Palmerston Boulevard, who has spent the past two months in Miami and Quincy, Fla., came home Thursday night.

Mr. and Mrs. B. Hurwitz and daughter, Rose, of East Windsor, Ont., were in town to attend the Levine-Coppel wedding and were the

Among Toronto Jewish Women

Mrs. Ralph Raphael, 111 Ridge Drive, says: "Of the many capable women of my acquaintance, Mrs. Maurice Cohen, of 73 Dowling Avenue, stands out as being among the most unselfish and charitable. She represents the Council of Jewish Women in the work done for the hospitals. She visits the sick, bringing words of cheer and comfort, and gifts of flowers and dainties. She is on the executive committee of the Holy Blossom Sisterhood and is always ready to engineer a rummage sale for funds. She never shirks the responsibilities or unpleasantnesses of a task but sees an undertaking through to the end herself."

guests of Mr. and Mrs. B. D. Wayman, Standish Avenue.

Mrs. I. W. Tennant and daughter, Dorothy, are spending a month in Akron, Ohio.

Mrs. S. L. Pezlin, Alberta Avenue, is home after staying for the past ten days in New York.

Mrs. M. Stopeck, Bathurst Street, left on Monday for Alden, N.Y., where she will spend several weeks.

Mrs. Harry Clavir and daughter, Ruth, Huron Street, came home Sunday from a holiday in Miami Beach, Fla.

Mrs. Charles Alter, Concord Avenue, entertained Thursday evening at bridge, in honor of Mrs. Bernard Segel, of Montreal.

Mrs. H. Rachlin and son, Lauren, of Buffalo, N.Y., are spending the holidays with her parents, Mr. and Mrs. N. Goldberg, Bellevue Avenue.

Mrs. H. J. Rabow, of London, Ont., is spending a few days with her parents, Mr. and Mrs. C. I. Benjamin, Ossington Avenue.

Miss Sadye J. Isenberg, Huron Street, who has been spending the past few months in Scranton, Pa., returned home.

Mrs. Fay Pozner, of Newark, N.J., is the guest of Mr. and Mrs. B. D. Wayman, Standish Avenue.

Mrs. L. Glickman, Austin Crescent, entertained at four tables of bridge Thursday evening last Mesdames R. Stone, L. Greenbloom, L. Hertzman, I. Mendal, M. Brenzel, I. Berk, M. Niman, M. Brown, I. Shapiro, F. Goldstein, M. Cominsky, R. Schwartz, and C. Lockitch. Prizes were won by Mesdames R. Stone, L. Greenbloom, L. Hertzman, and I. Mendal.

Mrs. Lawrence Kert and children, Poplar Plains Road, are spending the Passover holidays in Windsor with Mrs. Kert's parents, Mr. and Mrs. S. Meretsky.

Mrs. David H. Fauman, of Detroit, Mich., who spent the past week with her sister, Mrs. A. Levin, Lyndhurst Avenue, has left for home.

Mrs. Charles Pritzker and daughters, Ruth, Maxine and Sybil, of New York, are in town for the Passover holidays visiting with Mr. and Mrs. A. Pritzker, MacLean Avenue, and Mr. and Mrs. Phillip Pritzker, Bolton Drive.

Mr. and Mrs. L. Muscat, of New York, spent the week-end in town, guests of Mr. and Mrs. Herman Mendelson, Dunvegan Road.

Raphael Simonsky, Brunswick Avenue, came home on Monday from Paris, France, where he has been doing post-graduate work at the Sorbonne University.

Mrs. Albert Sodomsky, Hillholme Road, has just returned from Ottawa where she was the guest of Mrs. Joseph Dover; and Montreal where she visited with her brother, B. H. Fogle.

Mr. and Mrs. Samuel Goodman, Lonsdale Road, entertained at a formal dance Thursday evening honoring Mrs. Goodman's sister, Miss Louise Keshin, of Halifax, N.S.

Miss Dorothy Sider, of Chicago, who has been visiting her cousin, Mrs. R. Schutz, Alexander Boulevard, returned home Saturday night.

Mrs. A. Cohen, Lola Road, returned on Wednesday from a week's stay in New York.

Mrs. N. Buckler, Lascelles Boulevard, came home from a short stay in Detroit, Mich.

Holy Blossom Synagogue

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Sunday, April 5th, at 11 a.m.

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In every factory the employer shall allow every youth, young girl and woman therein employed not less than one hour at noon of each day for meals but such hour shall not be counted as part of the time herein limited as respects the employment of youths, young girls and women.

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For particulars as to further requirements of the Factory, Shop and Office Building Act of Ontario, communicate with the Chief Inspector of Factories, East Block, Parliament Buildings, Toronto. Telephone Adelaide 1281.

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Mr. and Mrs. Henry Potter, Bathurst Street, are spending the Passover holidays with Mrs. Potter's parents, Mr. and Mrs. S. Viner, of Montreal.

Mr. and Mrs. M. Hanisch, Douglas Drive, have left to spend some time in New York, Philadelphia, and Atlantic City.

Mrs. S. Rockmaker, Braemar Avenue, is spending the Passover holidays in Rochester, N.Y., with her mother, Mrs. H. Senzel.

Mr. and Mrs. M. E. Enkin, Humewood Drive, received Saturday and Sunday evening last in honor of their ninth wedding anniversary. The following guests called: Mr. and Mrs. Jack Carrick, Mr. and Mrs. A. Nashman, Mr. and Mrs. H. Friedman, Mr. and Mrs. A. Kasman, Mr. and Mrs. M. Frankfort, Mr. and Mrs. B. Forer, Mr. and Mrs. D. Billet, Miss Leah Cohen and Myer Moskowitz, of Winnipeg, Man.; Mrs. B. Faldstein, Mr. and Mrs. H. Miller and son, David; Mr. and Mrs. Richard Brizdal and children, Ruth and Theodore, Sydney Sniderman, and B. Shallit.

Mr. and Mrs. J. Paslov, of Detroit, Mich., are in town visiting with Mr. and Mrs. B. Goodman, Crawford Street, and Mr. and Mrs. M. Rosenthal, Fairview Boulevard.

Lloyd Bochner, Bernard Avenue, has left to visit his cousin, Dukie Segel, of Hamilton, Ont.

Mr. and Mrs. Barnett E. Laxer, Glenwood Apartments, left on Tuesday for a motor trip to Montreal where they will spend a few days.

Mr. and Mrs. Harold S. Kaplan, Humewood Drive, left Friday for New York. Mr. Kaplan returned home Monday but Mrs. Kaplan will remain for two weeks.

Mr. and Mrs. Samuel Sher, of Detroit, Mich., are spending the Passover holidays with Mr. Sher's parents, Mr. and Mrs. Charles Sher, Palmers-ton Boulevard.

Mr. and Mrs. E. Shapiro, Burnside Avenue, left Tuesday night for Atlantic City.

Mr. and Mrs. J. M. Stuchen, Glenholme Avenue, are spending the week-end with his mother, Mrs. S. Stuchen, of Kingston, Ont.

Mr. and Mrs. N. Fox (née Sophie Cohen) are spending the holidays with her father, M. Cohen, Spadina Road.

Mr. and Mrs. N. Rotenberg and family of Windsor, Ont., Mr. and Mrs. S. Rotenberg and Mr. and Mrs. M. Rotenberg of Flint, Mich.; and Mr. and Mrs. S. Pollock, of Hamilton, Ont., are spending the Passover holidays with their parents, Mr. and Mrs. A. Rotenberg, Shaw Street.

Mrs. M. J. Sachs and children, of Ottawa, are visiting her parents, Mr. and Mrs. B. Enushevsky, Beverley Street.

Mrs. Milton Rabow, of New York, is spending the holidays with her parents, Mr. and Mrs. A. Wintraub, Huron Street.

Miss Beatrice Axler, of New York, is visiting her parents, Mr. and Mrs. M. Axler, Brunswick Avenue, for the holidays.

Miss Mina Saxe is spending the Passover holidays with her parents, Mr. and Mrs. M. Saxe, of Georgetown, Ont.

Miss Clara Morris, Bernard Avenue, left Thursday for her home in Kingston, Ont.

Mr. and Mrs. Samuel Ginsberg, of Huntsville, Ont., are spending the Passover holidays with Mrs. Ginsberg's parents, Mr. and Mrs. M. Saxe, of Georgetown.

Miss Anne Davis, Oriole Drive, was hostess on Saturday evening last to Misses Charlotte Brown, Estelle Isenman, Joan Samuels, Charlotte Gordon, Betty Bergman, Betty Glasberg, and Harvey Samuels, Harry Donn, Louis Harris, Maurice Pullan and Jack Kling. Out-of-town guests were Harry Clavir and William Stone, of New York.

Miss Betty Berman, Grace Street, was hostess at a formal dance at the Royal York Hotel in honor of the birthday of Miss Estelle Isenman.

Born

To Mr. and Mrs. M. Weiner (née Anne Isenberg) Thursday, March 26th., at Mount Sinai Hospital, a son.

Marriages

York-Wolfe

Mr. and Mrs. Frank Wolfe announce the marriage of their daughter, Saline, to Leo York, Tuesday, March 24th, at their home, 70 Hilton Avenue.

Engagements

Mr. and Mrs. Samuel Sugarman announce the engagement of their daughter, Sally, to Phillip Latzman, son of Mr. and Mrs. Nathan Latchman, of Toronto.

THE GALIBERT GLOVE WORKS LIMITED

Were founded in 1889 and have always maintained a policy of quality first, winning numerous honours entirely on merits, among which are medals and certificates won at the Provincial Exhibition in 1897, the Queen Victoria Diamond Jubilee in the same year, the Paris Universal Exhibition in 1900 and the Wembley Exhibition in 1924.

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Mr. Fred Galibert, manager of the Galibert Glove Works, Montreal, stated that the tendency for the present season is undoubtedly in favor of the popular long gloves—12-button and 8-button—regular pull-ons, etc. Materials are much the same as before though a feature is made of a goat-skin in cream and pearl colors which it is hoped will be popular. It is a clear skin glove, strong and washable, and is splendid for street wear, motoring, etc. These gloves are being made for both men and ladies, in addition to the finer imported kids, suedes, etc., which always have a market. Mr. Galibert called attention to a successful novelty, a long black glove which has had quite a run in Paris and is endorsed by such eminent designers as Patou. These gloves are elbow length worn with the sleeves cut three inches below the shoulder, leaving about five inches of the arms exposed. Samples of these will be seen in their spring showings.

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Sons & Co., Limited, the Big Ladies'
Hat Makers

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which communication is kept up between all parts of the busy floor, is most remarkable. It is a move which is well worth emulating, and we feel sure that it will not be long for other important millinery concerns to follow suit.

ATTENTION BASKETBALL FANS

Canadian Women's Basketball Association, Intermediate Semi-Finals will be played at the Council Community House, 44 St. George Street. (Entrance Russell Street) The Sun Life Insurance Company, of Montreal, Quebec Champions will play Council Community House, Ontario Champions, Saturday evening, April 4th., and Monday evening, April 6th. Points to count. First game starts at 8.

Organizations and individuals are invited to send their news in to the Toronto office of the Canadian Jewish Review.

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JEWISH BOYS' CLUB

A dance of the Mentors' Association of the Jewish Boys' Club was held Thursday, March 26th, at the Primrose Club. Among those present: Misses Ada Cohen, Rose Ehrenberg, Frances Frankfurt, Trina Littner, Charlie Lipkin, Esther Rachlin, Celia Soltz, Rita Raphael, Blanche Stein, William Rosenthal, Helen Solway, Sophie Comisky, Pearl Sniderman, Goldie Baker, Fay Perlmutter, and N. Pearlstone, Jack Zaidin, Ben Perlove, Martin Cohn, Jule Newman, Max Stark, Sidney Cohn, Cam Cardish, Saul Cohen, Pete Dralmin, Theodore Dralmin, Morris Alexandroff, Sid. Ols, Sam Chudish, Sam Dubiner, Harvey Fuller, Jack Minsky, Paul Sherman, Irving Zaid.

Central: Results of the Minor Track: standing broad jump, B. Shaffel 1st; N. Snitman, 2nd; H. Lapidus, 3rd. Potato race, N. Lapidus, S. Goldenberg and H. Goldstein (tie for second) N. Sher.

Pool shooting results: M. Frohman, H. Goldstein, M. Perlmutter. In the Wanderer Semi final debate

Rovers won. Subject, "Resolved that Moses was a greater man than Herzl." Judge, Percy Shulman. Danny Goldenberg, of Junior Rovers, and Henry Gludstone, of Junior Champs, were winners in oratorical contest. Martin M. Cohn, judge. In the Minor section, Max Cohen, of Champs, and Sam Liehtig and Gkleon Weinstein were winners. Leslie Pasis, Jack Sandler and Archie Otto were winners in Major section. Percy Shulman, judge. A swimming club is being organized to meet at the Y.M.H.A. tank under the direction of A. S. Loranbaum. Disraelis and Herzls held a party on Wednesday. Mentors, J. Kopman and A. Stein. Swimming results: In the 50 yard sprint—12 years and under: Abie Solnick, Claude Abrahams, Louis Weinstein. 13 years: Albert Levitt, Bernard Shiffman, Morris Friedman. 14 years and over: Sam Diamond, Jack Sandler, Harry Rappaport. 20 yard back, 12 years and under: Claude Abrahams, Benny Weintraub. 13 years: Albert Levitt, Louis Wagnan, Louis Dubinsky. Sam Diamond, Norman Kirzner, Sam Kulin, Elliot Marrus, starter; Albert Goldenberg, Recorder; and A. S. Loranbaum, judge.

TORONTO HADASSAH

Naomi Chapter of Hadassah held a dance at the home of Mrs. Alfred Stock, Rosedale Heights Drive, for members and husbands.

Ziona Chapter of Junior Hadassah dance Tuesday, April 14th. Reservations from Miss Jean Goldman, Trinity 2232; Miss Ida Keyfetz, Kingsdale 8282.

Tel Aviv Chapter of Hadassah are entertaining members at a dance Saturday, April 11th, at the home of Mrs. Harry Tate, 61 Lyndhurst Avenue.

CLUBS MEET TOGETHER

Mercury Club of Young Conservative Men in Toronto met Sunday, March 29th. Coffler spoke on "My Trip through Florida." An open joint literary meeting of the Mercury, Hart and Jordan Clubs was held at the Apollo Hall. Mr. Van Der Spreckle, of the Economics Department of the University of Toronto, who spoke on "Public Opinion". Mr. Van Der Spreckle described the stereotypes of modern life and the manufacture of propaganda in its relation to the formation of public opinion. Musical program by Robert Steinberg and Miss Jean Civitz. A motion picture program was presented through the courtesy of A. Sherman.

CLUB DISTRIBUTES MONEY

Douze Ams have distributed \$65. to needy families. Misses Kate Halpern, Molly Back and Anne Rose, committee.

A.Z.A.

A.Z.A. met Tuesday, March 31st, at the King Edward Hotel. Passover programme was arranged by Lawrence Pifko. A.Z.A. held their synagogue night at Goel Tzedec Synagogue Friday, March 27th. J. J. Glass spoke. Paul Silverman conducted the services and Nat Perlove was the cantor.

GALAXY CLUB

The Galaxy Club held a hard time party on Saturday, March 28th at the home of Al Buckin, Manning Avenue. Present were: Harry Teitel, Harry Green, Norman Wallick, Ray Berk, Al Outler, Ben Shapero, Leo Bauman, Al Friedlander, Mac Nash, and Al Buckin.

DONATIONS RECEIVED

The Philadons met Thursday, March 26th, at the home of Miss Ada Cohen, 803 Manning Avenue. Mrs. Norman Beal gave an address on "Social Hygiene." The club acknowledges donations of Passover necessities received from friends.

THE ENEMY'S GATES

(Continued from page 72)

agreement. "I'd rather not, really," was the comment he used when she had shaken a slow head at him behind people's backs. He was much too worn and weak to care whether or not the world at large gave him credit for being the master in his own house. For his wife's sake, however, he uttered the responses of the traditional autocrat. Rigidly Mrs. Clarke adhered to the convention that they were an old-fashioned couple. In her youth, the woman had sat on a foot-stool at the man's knee and, timidly scanning his face, bathed herself in his reflected light. She still had the genuine belief that she had never made a move independently of him. "Divorce was unknown to us, in the old days. Do you remember a single instance of anyone in our particular set who separated, father?" she

often put it up to him. Her very phrasing indicated that the thing would have been physiologically impossible in the late nineteenth century. How could "one" separate? Mr. Clarke always had to admit that he didn't remember a single instance. "We know the value of permanency then, you see," his wife confided to her son and daughter-in-law.

Mr. Clarke was rather pathetic, in a way, Jessica thought; but he must have lacked character from the start or he would have found some furtive means of escape. She felt sorry for him; she might have admired him, though, if he'd had the good sense and imagination to take to drink. He could easily have kept enough whiskey in his law office to stage occasional rebellious bouts for himself and his cronies. Apparently he revered his wife, considered her a "superior" woman. "Poor old thing," Jessica contemptuously summed him up. He was a lamentable bore and so timid that most of his waking hours appeared to be spent in running around the edges of rooms, in getting behind pieces of furniture. His voice had a ready weariness; it quavered, as if he could never fetch a breath deep enough for the transmission of a single steady sound. Jessica terrified him.

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His conversation with her consisted of incoherent fragments of sentences. Geoffrey was in most respects his mother's child; even his shyness, the one trait in him traceable to his father, had been stiffened with something of Mrs. Clarke's starch, so that it could stand alone. Mr. Clarke had crept through life with a lax invertebrate stoop; Geoffrey's self-consciousness had been endowed with a backbone.

The visit ended at last.

"It has been delightful, my dear. I've never realised before what I missed in not having a daughter." Mrs. Clarke kissed her son's wife on both cheeks. She could not quite bring herself to brush with her lips the moist firm-fruit of the girl's mouth. That would have seemed positively an immoral act. "It has been delightful," she repeated, taking in a final panoramic impression of the apartment. She was planning to have Mrs. Jim Thompson and Mrs. Jo Thompson and Mrs. Tom Freeman for tea as soon as she got home. She'd tell them about the Primitives—casually, of course, as if they'd formed part of her background all her life. The general arrangement of the rooms, too—what led out of what, a few dimensions—details like that would steer her friends away from embarrassing questions in regard to the significance of the name *Morgen-thal*. She saw herself dropping discs of lemon into tea-cups, smiling modestly over her admission that everything in Jessica's apartment was priceless, then relieving the awestruck tension of the other ladies with an order to Annie to pass the frosted cakes.

"Now don't forget—we expect you in the West for a good long stay." Mrs. Clarke had moved to the door. "And if Geoffrey says he can't get off, come without him." She laughed, to make sure Jessica wouldn't take this seriously. "Good-by, dear—good-by."

Mr. Clarke had hold of Jessica's hand and seemed pathetically unequal to the effort of letting it go. "It has been delightful—we expect you in the West—" he echoed the salient points in his wife's farewell speeches.

"Do hurry, father." Geoffrey was imperious. "Jessica knows all about how delightful it's been. You needn't tell her again."

"Of course, of course." Mr. Clarke relinquished Jessica's hand, as if he were putting something precious back on a shelf, then bolted for the door.

It had been a cordial affectionate leave-taking. No family group ever

parted from one another on better terms. Geoffrey, who was to put his parents on their train, shooed them before him out into the corridor. A last graceful flutter of Mrs. Clarke's fingers, a last "Now don't forget!" and Jessica was alone.

"Thank God!" she commented aloud. Turning away from the door, she absent-mindedly kicked a chair back into position. Had Mrs. Clarke seen that gesture, she might have wondered just what brutal subconscious desire had prompted it.

Yawning, Jessica collapsed on the divan and surveyed her drawing-room with a sleepy disgust. Till now, she had felt a certain grudging affection for her home—rather jolly, she had often characterized it. Suddenly, it had become a stuffy little middle-class flat, a perfect shelter for people called *Clarke*. Here she was, a plain Mrs. Clarke! She had discovered, in the past week, just what sort of woman fitted the title. Ann, on her wedding day, had experienced a certain romantic tremor, as well as a jolting shock, at finding herself a *Morgenthal*. Jessica, at present, got not the slightest thrill of satisfaction from her new identification tag. *Clarke*! The word was a mere metallic click of the tongue. Saying it, one seemed to jab a tiny pin of sound into the great silence of the world; one failed to awake a single echo. *Morgenthal*—how it did go rumbling and reverberating along the air! Lying there on her cushions, Jessica had the lusty impulse to shout out those three strong syllables; if she had done it, she would not have been very much surprised to see the walls of her apartment buckle and crack around her.

Instead of trying the destructive experiment, she sat up and fumbled, without looking around, for the humidor on the table back of the divan. She found the box, grabbed a handful of cigarettes and some matches out of it and sank again into reverie among the down pillows.

Furiously she tried to smoke the *Clarke* contagion out of the atmosphere; somehow, she couldn't do it. They were gone, that dreary couple; but before they left, they had managed to set up, in the place of Jessica's pagan Lares, their own little shimmering Middle-West hearth-gods. Moreover, they had forced upon their daughter-in-law a truth that filled her with baffled rage; they had made her see Geoffrey as in some degree the product of their paltry standards. Often she had told him that he was the one person in her life she had never been able to place definitely. Now she knew

wherein a part of his strangeness lay: he was his mother's child—a middle-class Middle-westerner; and for him she had deliberately slighted her father when he was dying. Well—it served her right, it served her good and right, this assault upon her by the forces of canting hypocrisy.

Geoffrey didn't care a rap about his parents, she knew that. For months,

he had trumped up specious excuses to keep them away from New York; his letters had been straight-armed pushed against their chests. When his mother, without fair warning, had wired him her sweet but irrevocable resolve to pay him a visit, he had had a three-day attack of nervous irritability. As soon as they arrived in New York for the week that Mrs. Clarke

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had hoped to extend reluctantly to a fortnight, he had brought up the subject of the return journey. "You don't have to go back a week from to-night, do you?" The question had had a note of excessive politeness. "Do stay over a day. I may seem hasty—making you decide right off. But one can't delay about getting accommodations, here in New York." Mrs. Clarke had therefore reluctantly extended her stay twenty-four hours.

Startlingly like his mother at times, Geoffrey was yet in many ways amazingly different from her. His nature could not be reduced to a neat formula. The elements that composed him had been sorted into unique combinations, had taken on subtle indefinable values of character. His mother called him "odd." "He was an only child for so long, you know," she would explain. "An old-fashioned little thing. A dear, of course—but so quaint. When Alec came to us—" she said this as if she still believed in the stork legend—"Geoffrey was rather set in his ways, too old to play. He adored the baby, but there was a restraint."

The "only-child" theory explained much, in Geoffrey's case. A silent little boy, he had never mingled with others. He had kept to his parents' backyard. The brutal goodfellowship of humanity, the traditional brawls with the neighbors' children, had been unknown to him. He had refused to be a member of a gang. At the age of five, he drew pictures and composed verses. To his mother's pride, he showed signs of being "artistic." His poems had possessed a certain eerie charm. It was no wonder his mother thought him odd. He had seemed less a child than a staid swart gnome, holding converse with the familiar spirits of some prenatal existence. Even now, a man twenty-eight years old, he did not speak like the people about him. He had been too thoroughly drilled in the lore and dialect of another world to talk bald prose.

Having adopted this changeling and swaddled him in conventional infant clothes and rocked him to the human rhythm in her cradle, Mrs. Clarke had before long been able to teach him some of her own harsh wisdom. The powerful voice of her prejudices and ideals had had its way. The tramp of her marching feet had sounded louder and louder upon Geoffrey's ears and at last he had swung into line.

Coming back from the Grand Central Station, Geoffrey found his wife fast asleep on the divan. Her head rested in the crook of one elbow; the

wide sleeve had slipped back. The tawny arm, with an emerald bracelet around the wrist, was bare to the shoulder. Between naps, she had drowsily shifted her position and her skirt had ridden up above her knees. She resembled a ruddy overheated goddess, resting up after a session of wanton play on the couch of a mortal. To Geoffrey, standing beside her, there was something both repellent and frightening about the abandon of her attitude. More and more, since he married her, he had had this sensation. To-day, having just left his eminently proper parents, he had come to a shocked standstill in front of her. Never before had he experienced, in her presence, quite this recoil of disgust. He was regarding her with his mother's eyes.

Pink and indignant, he bent over her and, while her French scent and the dry smell of cigarette stubs and the moist musk-fragrance of her flesh assailed his nostrils, he tweaked her sleeve back over her arm and pulled her skirt down.

She stirred and opened her eyes. Then she sat up, moved her head from side to side and smiled in a drugged good-nature at the rug. "I've been asleep," she yawned.

"I suspected something of the sort." He was courteous but frigid. "If you must have your nap in broad daylight, my dear, why not go to bed? Then you could definitely take your clothes off, you know—not just lie about the drawing-room and spill out of them in all directions."

"I suppose I am a sight," she confessed, sticking loosened pins back into her tousled hair.

"You look very informal, rather illicit, I must admit," he told her.

Suddenly she was wide awake and argumentative. "Well!" she confronted him. "What's wrong in my falling asleep in my own drawing-room, I'd like to know?"

"Nothing," he assured her. "I was considering it from the standpoint of taste, not morals."

"Oh—taste!" She gave a scornful shrug that warned him he'd better not bring up the question of taste at this moment: whatever her faults, she could give any Clarke pointers on that subject. "You're cross, that's the trouble with you, Geoffrey," she let him know with a certain tolerant brusqueness. "If you'd come home and found me sitting up in a straight chair doing fancy-work, you'd have called it vulgar."

He ignored this. "It always annoys me to come across anyone asleep in the daytime," he remarked dispassionately. "It's so wasteful. I've never taken a nap in my life."

"Not even on trains — after lunch?" she asked.

"Certainly not." He looked guilty at the very thought of it. "I don't see how a person with an ounce of self-respect could let himself go in public."

"We'd better not travel together, then," she reflected. "I don't know — but I've always suspected I snored after lunch on trains. You don't like that, do you?"

"No—I don't." His nostrils quivered. "I hate that word."

"There are times when you snore yourself," she teased him. "I've heard you."

"Ridiculous!" He was incensed.

"All right—if it makes you unhappy, of course I'll say no more about it." She shrugged amiably. "It's not worth a row."

They were silent for a moment. Geoffrey sat down on the edge of the least comfortable chair in the room—his own particular chair it was, with a straight back that his spinal column never touched. Jessica, whistling, got busy on her makeup. "I can't blame you for being out of sorts," she excused him as she surveyed her reflection in the mirror of her vanity-case. "I do look like the devil."

(Continued next week)

TOLERANCE

(Continued from page 82)

tion. After all, their ancestors upheld an illustrious culture. But that does not altogether excuse "the holier than thou" attitude of the present day Sephardim who are doing no more for Judaism than let us say — the Gallitzianer. Yes, it is intolerance when socially and at worship they segregate themselves, a community within a community, and let the outside world know how inferior it is considered to be.

The Deutsche Yehudim, who on the whole are to-day our most soluble assimilators, look at their Eastern European fellow Jews with haughty contempt. This is especially evident in certain communities in the Southern United States where the Deutchen, who are in majority, practically shun as lepers the more newly arrived immigrants. For this there is not even the vestige of an excuse. The so-called Yehudim are merely snobs who have a cross-eyed way of regarding their own weaknesses as virtues.

My mention of the Gallitzianer brings to my attention that narrow provincialism which flourishes such pungent appellations as "gehtrofter Gallitzianer" "Litvak ganef" and "Roumanisha mamelige." The first generation in America still has a touch of this. But it is a form of intolerance which in its diluted American form does little harm and spices our daily lives with humour.

What I have discussed is a Jewish problem and as such I know full well I could not do justice in a discussion lasting days let alone ten or fifteen minutes. It is indeed tragic that our people which has given to the world the loftiest ethics governing man's treatment of man should in its midst have so many ugly intolerations. Perhaps without direct explanation you see now why as an antidote we produce so many prophets and reformers. Perhaps I have made very little clear. In any event I shall not consider this effort wasted. If, in a few of you I have awakened an uncomfortable questioning voice.

By Leo Shacter, of North Bay, Ont., student at Osgoode Hall, Toronto.

This address won second prize in the oratorical contest held by the Women's League of the United Synagogue of America.

The topic — "Jewish Ethics," — lends itself to a varied treatment. Morals and morality may be discussed from the metaphysical and the non-metaphysical view point and may be considered pragmatically or idealistically. I choose to avoid the boundless field of discussion and shall restrict myself to an attempt to discuss the Ethical foundation of Judaism. That topic, like all Gaul, divides itself into three parts.

To authoritatively introduce the first part, permit me to quote the following passage of Leo Baeck's:

"Its ethical character, the basic significance which it sees in the moral action, is the primary thing in the religion of Israel. No matter at what date one may fix its origin and no matter how one may view the question of its progress, one thing is certain, that since that Israelitish, prophetic religion began, which is the true religion of Israel, the moral law has formed its cardinal point. Judaism is not only ethical, but ethics constitute its principle, its essence and nature."

To Baeck, at least, morality is a basic requirement of Judaism. Not merely as an ethical phase set apart, but as the very core of the religion itself. The monotheistic concept of this religion is not purely numerical. — a One God of Israel contrasted to the many Gods of the Heathen — But it is also one in that an ideal — the ideal of righteousness and love. In Judaism the principal emphasis is not placed upon the construction of that entity — but upon an understanding of its governing force, a force to be felt in our daily lives. One's life does not lie under a rule

of fate decreed from on High but relatively speaking, the onus is upon the individual to choose his path; and the path of prophetic Judaism is the practice of righteousness and love.

All of us brought into this world, though not of our own free will yet accepting life, must choose our way of life. To choose the path indicated by the Jewish ideal is not restricted — to that extent then, at least, it is suggested that all men are equal.

If then in exercising the freedom of your will you choose the path of the Israelitish God you choose the path of a moral ideal. A goal is then set before you. A goal that is not to be attained by a miracle, or by some strange and mystical sacrament but by your own atonement, your own purification of conscience procured by your own deeds and their moral significance. And in so doing you ever exercise the freedom of your own will which creates new responsibilities — a condition inherent in our social order. These responsibilities in turn create new tasks, and so you steadily proceed throughout your life in the attainment of moral perfection. It is not a futile task with payment deferred in some far distant after life but it yields immediate return — for each individual act is another deed storing your life with Good.

A friend of mine is a typically Irish gentleman, and a very devout Roman Catholic. He and I have often discussed this issue and similar ones. And on the last occasion that I happened to speak to him he said that despite his appreciation of the Jew-

ish sages and the Jewish philosophers the result of their labours was nothing more than a series of laws and that Judaism was a legalised religion.

Probably on account of his age I was unable to convince him otherwise and it is with considerable psychological compensation that I make this declaration that it is very misleading to characterize Judaism as a mere "legalistic religion". The use of "the law" as a designation for the Jewish religion has been chiefly due to the old Greek translation of the Bible in which "Torah" was translated as "nomos" meaning "law" whereas, on good authority, it means "teaching". At once is dispelled the conception of a narrow walled channel created by a legal code and the coldness of a legal concept is thawed by a glow — the sympathetic warmth that radiates from a fine teaching.

In early days this error in translation was taken advantage of for the purpose of contrasting Judaism as a religion of law to Christianity as a religion of the heart. Now the knowledge is spreading even within guarded theological circles that our prophets insisted upon morality as a basic requirement, insisted upon a moral disposition, the morality of the heart — the equality of all human beings — the freedom of the individual will. And, with the proper cognizance of man's will to live — Judaism teaches — how to live.

I hope my young friends have found it so — and when this difficult life of ours seems even more difficult and even darker than its usual gray — I hope that then they turn their faces to the Jewish ideal — their God in Heaven — from Whom there radiates that sense of perpetual hope and implicit faith which necessarily questions the stoutness of their hearts but finally augments their courage.

A Silent Garden

Short Story — By SHOLOM ASCH

(Translated from the Yiddish by Dr. Samuel L. Slovlin)

When Shimon died his two sons, Nate and Anshel, swore over his grave that they would never neglect their mother and that, as long as they lived, they would cherish the memory of their father.

"Don't worry, Papa," Nate cried into the open grave. "We will make arrangements for mother."

Nate's wife, encouraged by her husband's example, approached the bier and said, "Go quickly and spare no effort to plead 'Over There' for the welfare of our only child, your grandchild."

"Why only her child," interrupted the other daughter-in-law, Anshel's wife. "Let him intercede on behalf of all his children and grandchildren."

"Not only for his children but for other people's children, for all the young men who are about to go through the fire. Oy, let him plead for them too, that they may be overlooked—that the bullet may not find them." This last from a totally strange woman who, passing by, cried her prayer into the grave, as if taking advantage of the free opportunity afforded by Shimon's departure to send along her message.

Whether Shimon will punctually and accurately fulfill all the missions with which the living had burdened him, I cannot say, but of this I am certain—he heard every word. When the elder son cried, "Father, don't worry, we will make arrangements for mother," a faint smile hovered on Shimon's dead, bloodless lips and the gray, bristling hairs of his moustache

moved ever so slightly. Shimon must have remembered the oft-repeated promise of his well-to-do son, "Papa, don't worry. We will make arrangements."

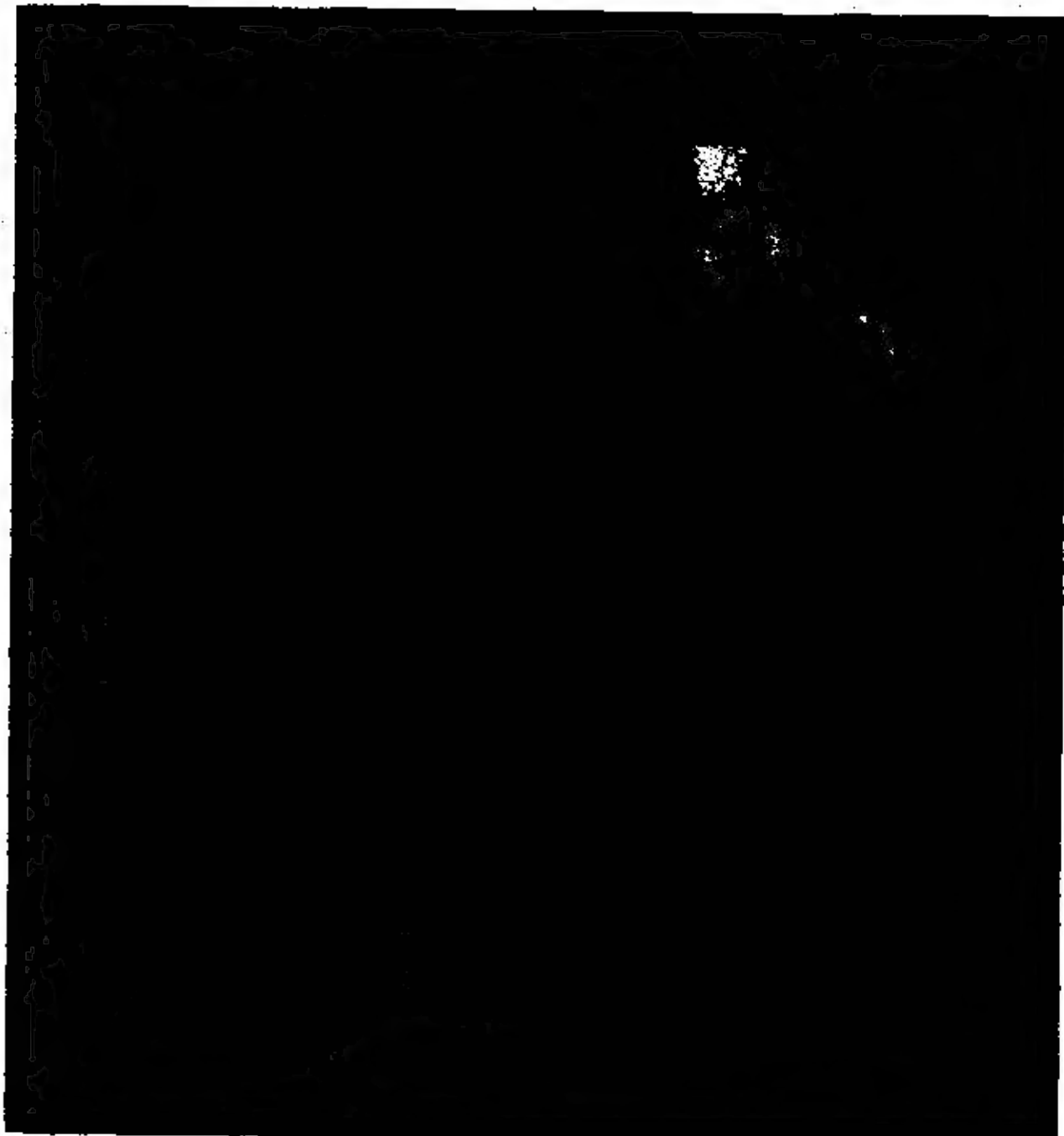
When Shimon came to this country from the small town in Poland, he brought with him his shears, two bony hands, a smile on his face, his frail, devoted wife and companion, Nehe, and his two boys, Nate and Anshel.

Almost immediately upon his arrival he went to work. Always he had worked. When there was no work to do he became gloomy and bored, felt useless, superfluous. Sabbaths and holidays were wearisome days spent in yearning for the time to return to his work. It seemed, indeed, as if the needles and shears had become actual parts of his body, members without which life was impossible, whose absence left him incomplete.

It is true that during the week days he often longed for the Sabbath and a good, satisfying sleep, but when the desired day came and Shimon had slept to repletion, he would grow impatient and pace restlessly back and forth through the house, hardly able to find a place for himself. He had no friends or acquaintances, so he would spend the latter part of the day looking anxiously for the appearance of the first star, that announces the end of the Sabbath.

"What are you looking for? Why are you in such a hurry?" his wife would ask him.

"It's too long, this Sabbath," he



Harold, age five years, four months, son of Mr. and Mrs. H. Weisfeld, 32 Beatrice Street, Toronto.

would answer. "I feel like being back at my work."

Thus Shimon passed his life. The boys soon married and went on their own ways and he was left alone with Nehe, his faithful, toilworn wife. Evening, both summer and winter, they spent in the kitchen, which served as the all-purpose room, the clean, picture-bedecked parlor being used only at night as a bedroom. So in the kitchen, they would sit mostly in silence. Sometimes they would recall some acquaintance of the old home.

"Remember Long Shmuel from Home?" the little man would suddenly ask his wife.

"You mean the one whose daughter ran off with a soldier?"

"Yes."

"What made you think suddenly of Long Shmuel?"

"Oh, just so."

Again he would recall some familiar street in their little home town.

"You remember the little back street at home?"

"You mean where Aunt Broche lived?"

"Yes, where the little pump stood and they used to go on a Saturday afternoon with dippers to get fresh water."

"I remember. What made you think suddenly of the little street?"

"Oh, just so."

On rare occasions one of the sons, remembering his father and mother, would drop unexpectedly into their little kitchen.

"Look who is here," Shimon would cry out. "Nate is here. I would sooner expect to see the Messiah than you. Well, how is everything? How is the wife and children?"

"All right."

"Won't you have a little glass of red beet juice your mother made? You always used to like it so much."

"And you, father, still working in the Brooklyn shop?"

"What can one do? One must make a living, you know."

"Really," Nehe would say, "He has hardly any strength left. All night long he moans with pains in his sides."

"Never mind, papa, don't you worry. We will make arrangements. I'll talk it over with Anshel. You won't have to work in your old age."

Shimon would smile that same, kindly, pale little smile that hovered on his lips when they were lowering him into the ground.

Another six months would pass and the old people neither saw nor heard of their children. They lived in far removed sections of the town and once when Shimon and Nehe started out to visit their children and grandchildren, they got lost and were glad to find their way back home.

Another six months, then a son would drop unexpectedly into the kitchen.

"Well, papa, still working in the shop?"

"What can one do? One must make a living, support your mother."

"Well, don't you worry Pop. We will make arrangements."

Soon the oft-repeated promise would be conveniently forgotten, and so again and again until, one day, the sons heard that their father had died.

His death was as quiet and forgotten as his life. His funeral cortege consisted of one carriage carrying the widow and the son and daughters-in-law, who were now charging him with the various missions in the Beyond, in return for which they promised to "make arrangements for mother."

Old Nehe stood by the grave and wept quietly. She did not speak or complain. She had no missions for him, no favors to ask. Mute she stood through the burial ceremonies. Motionless, she watched the two grave diggers covering with earth her Shimon. When all the rites had been said and the others were preparing to leave, she remained standing as

if rooted to the spot, her hands outstretched toward him. Her children took her by the arms and said, "Come, mother."

She turned on them her naive, extinguished eyes, like eyes of a dumb animal and asked, "Where?"

Her sons led her away saying: "Don't worry, mother, we will make arrangements."

On their way from the ceremony the sons disputed over their mother, each insisting that she spend the Shiva, the seven days of mourning, in his house. She went with Nate the older one, who was a salesman, who had only one son, and was better off than Anshel. After the first eight days she went for a visit to Anshel, stayed there a while, went back to Nate, and so she wandered back and forth from one son to the other until it was decided to place her in an "aged" home. But before her children could "make arrangements" she departed quietly to join her husband.

They did not bury her next to her husband. The neighboring plots had already been occupied and, besides, that section of the cemetery was too expensive. So they buried her in a new cemetery, far from the city, where ground was cheap. Thus, they who had always been together through life were separated in death, he lying with strangers in one place, she with strangers in another.

Forgotten in death as they had been in life, their graves soon joined that great sea of "forgotten ones." They had no one, nothing except a little portion of sky and a small heap of earth.

But they needed no more. In winter their graves were hidden from the world by a robe of snow, but when summer came, a genial, loving sun, lifting the snow covering off the earth's surface, revealed the two graves. The wind brought to their grave mounds seeds from other graves. By day the sun warmed and nurtured the seeds, and by night, the rain planted them deep into ground. Early and late, the dew moistened and freshened them till soon, the graves of Shimon and his wife Nehe, although separated on two different fields, bloomed golden with dandelions, and blue with water lilies. Their graves were converted, into silent, blooming gardens, unnoticed and unattended save by the quiet, hidden hand of Nature.

Sometimes the brothers would meet on a crowded car on their way to work, or in a hall at a meeting.

"Hello, Nate."

"Hello, Anshel."

"Say, we ought to go out sometime to the cemetery to seek how the old people are," one would say.

"Sure, I am ready," the other would answer. "A week from next Sunday I'll meet you at the Brooklyn Bridge at 12 o'clock."

"All right. Remember, now, next Sunday a week."

The brothers knew that all this was just formula, that they would not meet, that they'd never go. So many other more important things were claiming their attention. Years passed by and the two graves remained hidden from every living eye, still gardens, blooming quietly.

Once it happened that one of the sons went to the cemetery to attend the funeral of a member of his society (attendance was obligatory, there being a fine for unwarranted absence on such occasions.) While there he thought of his father's grave and went to look for it. It was in the summer and he looked a long time before he found among the tall grasses his father's little headstone. He was filled with awe and wonder.

What mysterious hand had planted so quietly a garden on his father's grave?

He did not know that the quiet wind and the good Mother Earth did not forget even the insignificant little tailor . . .



Health Service

OF THE

Canadian Medical Association

Edited by

GRANT FLEMING, M.D. — ASSOCIATE SECRETARY

APPENDICITIS IN CHILDREN

Appendicitis, or inflammation of the appendix, is a comparatively common disease. It is not generally known that appendicitis is a serious and not infrequently fatal condition. For is it understood that the disease may and does occur among children?

Evidence of both these statements is shown by the fact that 1300 or more deaths occur each year in Canada from this disease, and of this number, over one-third were those of children under fifteen years of age.

There are certain diseases, such as typhoid fever, which may be prevented by sanitary measures taken to safeguard water, milk and food supplies. Other diseases, such as small pox and diphtheria, are prevented by raising the individual's resistance to the disease by means of vaccination and immunization.

In certain diseases, of which appendicitis is a striking example, serious and fatal results can only be prevented by securing the right treatment and applying it early.

Proper early treatment has a great deal to offer, but it is, of course, without value unless it is applied. The physician cannot help those who do not come to him for his advice.

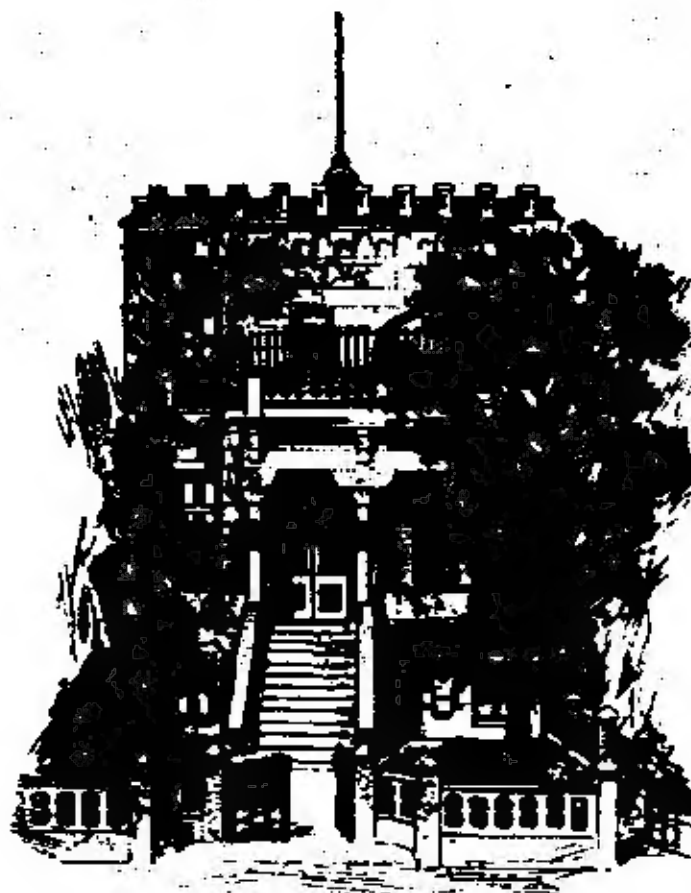
Unfortunately, the price of delay is frequently death. Delay in securing treatment, which allows the condition to progress until the appendix ruptures, very often means the death of a child despite of all efforts made later to save him.

When appendicitis occurs, there is pain and usually nausea and vomiting. Older children describe the pain as cramp-like, and generally they feel it in the centre of the abdomen. Younger children cry as if in pain, and they seem not to feel the discomfort in any particular spot or part of the abdomen.

Unfortunately many parents and others who are responsible for the care of children believe that there is one right and proper way to treat a pain in the stomach, and that is by giving a dose of castor oil or some other purgative. When a part is inflamed, nature puts that part at rest. The purgative sets the digestive tract in motion just at a time when it should be at rest. A pain in the abdomen should not be treated with purgatives.

To the parent, it may seem that we are exaggerating the possible dangers of pain in the abdomen. Certainly every stomach-ache is not appendicitis. However, unless abdominal pain is always regarded as being serious, cases of appendicitis will go untreated and we, in Canada, will continue to record each year, among children, about five hundred deaths from appendicitis, practically all of which may be traced to procrastination and the use of purgatives in the presence of abdominal pain.

Questions concerning Health, addressed to the Canadian Medical Association, 184 College Street, Toronto, will be answered personally by letter.



Jewish Public Library, Montreal

The Quebec Market Belongs to the Farmers of Quebec

Buy their products, help them to live on their farms. It is the best way to prevent overcrowded cities and to do away with unemployment.

Why buy elsewhere what we produce at home?

Our dairy products are abundant and rival those of all other countries. Our butter is exceptional in quality and our cheese is well regarded in the foreign markets.

Considerable attention has been given to the raising of poultry. The production of eggs has greatly increased. Eggs of our local markets are remarkable for their nutritive qualities, due to the scientific methods adopted by our poultry farmers.

The sheep of Quebec are classed among the best of the world. They are highly rated in the United States. The meat is choice and within the means of all purses.

Our Province actually produces as many apples as the rest of the Dominion. The best varieties are also cultivated in Quebec.

Our maple syrup and sugar is registered. There is nothing to fear from false copying. Our honey is of the best quality and has a wide market.

We owe it, to ourselves to seek and to consume our home products. In this way agriculture will be assisted. Industrial prosperity depends on agricultural prosperity. They are inseparable to one another. We must not let the cities grow at the expense of the farmer. By encouraging agriculture we will help to repeople the country. By working for the agricultural and industrial development of our province and country we will give tangible proof of our patriotism. In this way we can show love of country.

Co-operation is the Key-note

ALL MUST HELP!



For Gracious Hospitality

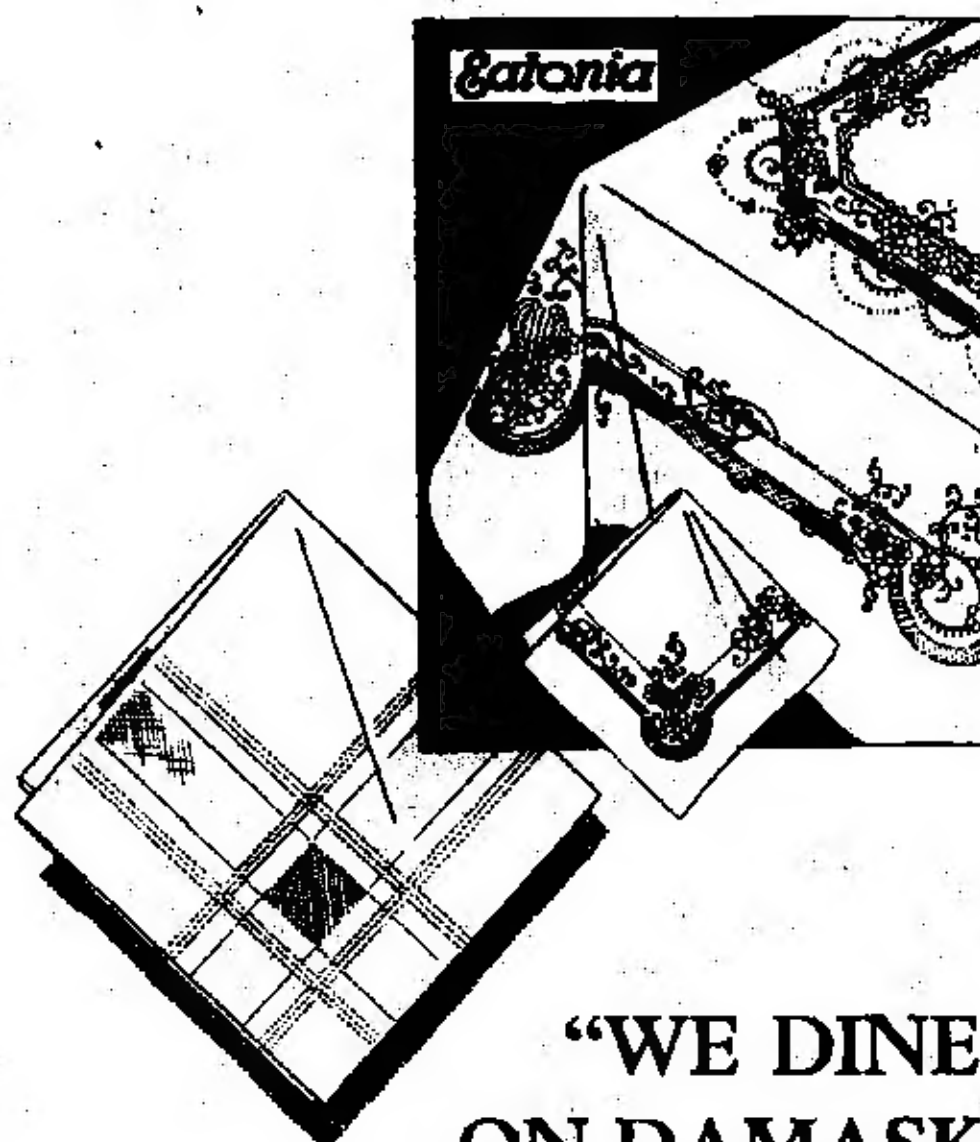
Cabinet of "W. R. Rogers"
Flatware \$11.00

A timely offer of 50 pieces reliable quality silver-plated flatware, "Lucerne" pattern. Contained in the handsome cabinet are 12 teaspoons, 12 dessert spoons, 12 dessert knives, 12 dessert forks, a sugar shell and butter knife — all for the low price of \$11.00 complete.

A splendid choice of odd pieces in "Wm. A. Rogers" silver-plated flatware is available in the popular "Lucerne" pattern, and prices are particularly advantageous.

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So etiquette decrees, and a choice of unerring taste is revealed in the table appointments of gleaming white Irish double damask. This lovely set patterned with floral or conventional designs comprises a cloth, size 72 x 90 in., and 8 napkins 22 in. square. Not least of its attractions is the amazingly low price of \$7.95 complete.

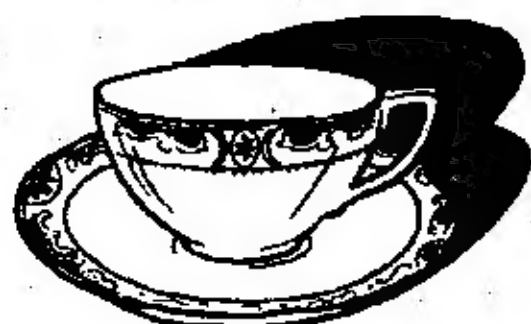
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54 x 54	95 c.
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